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"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS PRO TEM. BOSTON, SATURDAY, SEPTEMBER 16, 1843. VOL. XXII.—NO 37

RELIGIOUS MISCELLANY.

For the Register and Observer.

WILL ALL MEN BE FINALLY HAPPY? NO. IV.

Messrs. *Editors*,—In this number your *correspondent* 'S. F.' feels called upon to explain his argument in a former number 'on two points; 1st, What difference is there between faith and opinion. 2d, Whence is it apparent that the Scriptures do not decide the Universalist question.'

In reference to the first of these points, he had stated in a former number that *faith* was the great fundamental article of Christian belief—*the messiahsip of Christ*—that all else was *opinion;* and from this difference, he argued that all Christians should hold each other in Christian fellowship, as they had *one* faith; and not secede from or repudiate each other for any difference of *opinion* in matters of religion. This exact difference, and the argument built upon it, needs explanation, if any thing does; because it implies a censure upon all voluntary seceders for conscience sake, founded on difference of opinion. Now does it justify *this* difference and the argument built upon it, 'to allege the practice of some of the clearest and best writers in the English language,' to use the term *faith* for *creed* established by the Church, and that of *opinion* for doctrines put forth by individuals? What if 'Dr. Wiseman' and others employ faith, to mean or express the fundamental articles of religion; and opinion, to express such articles as are not fundamental—in the Catholic, Episcopal, Calvinistic, Methodist and Universalist Churches? What if all these different uses of the terms faith and opinion be 'convenient' for writers? As they are all wide from the difference made by 'S. F.' how do they explain *his* difference; and specially how do they justify his argument? It is with arguments rather than words, we have to do in this discussion.

In regard to the second point—'Whence is it apparent that the Scriptures do not decide the Universalist question? Here the ground taken by 'S. F.' is this—*the Scriptures do not decide the personal destiny of mankind.* This, therefore, is the distinct question—whether they do decide the *final* personal state of man, or do not? *If* we show that they do not decide it at all, that ends the matter. But if we prove that they do decide it, then comes the further question—do they decide it in favor of the Universalists or of the Partialists? After some arguments against his ground, and in favor of the affirmative of the first question, which I thought conclusive, I quoted certain great men as having the same opinion or faith on the subject with myself. But he says they have decided the case 'just one half for and the other half against' me; and I have lost the case. But I think he is under a slight mistake. It is true that Origen and Clement, Edwards and Chauncey, Priestley and Dwight, were divided on the question between the Universalists and Partialists; but they were perfectly united on that between my brother and myself. His remark that 'when a jury are divided, six for acquittal, and six for condemnation, no verdict is rendered,' is a very good rule of courts, but not so good a rule of exegesis in understanding the Scriptures. He further asserts 'the Bible is a silent, dead letter, till explained, and will ever remain so, unless it be interpreted by all alike.' Were it thus, who would take the trouble to read the Bible without an 'authorised guide?' Again the Scriptures do not teach that *Jesus is the Messiah;* and they will not, till all, Jews, Pagans and Christians, agree so to interpret them. What a rule of faith this makes the holy Scriptures!

But I am pleased with the ingenuity of my learned brother—for, having said the destiny, individually, of all men, never came before Christ or any of the inspired writers; he now contrives to make our Savior decide the very *question*, to be one of mere frivolous curiosity, by not answering it. Well, were all the questions he did not answer mere questions of curiosity? Instance. 'By what authority doest thou these miracles?' 'Is it lawful to pay tribute to Cæsar or not?' Then how does his inference follow? Will he admit it mere useless curiosity to inquire whether Christ wrought his miracles 'by the power of God,' or by 'Beelzebub?' But what was the question put to our Lord? It was this. 'Are there few that be saved.' Luke xiii. 23. This inquiry was made by a Jew, and doubtless referred to that people as a nation. It is well understood that the Jews expected the Messiah would be a temporal king, and save them from all their enemies. The inquirer had probably heard our Lord intimate the difficulty with which that generation would escape the damnation of hell, and assert that *few* would find the strait gate,' or heard it reported by others; and therefore felt a desire to know the fate of his nation—or it may be that he sought to bring Christ out more clearly upon that point, and thus prejudice him in the eyes of that people. In either view of it, why did not our Lord answer it with a direct yes or no? Because it was political in its bearing—or because the inquirer and the multitude were not prepared to profit by such an answer. This question is not therefore 'kindred' to the *one* between S. F. and me, which relates to the final and eternal salvation of the world—not to the temporal salvation of the Jews, as this does. Our Savior however availed himself of the opportunity afforded by it, to admonish the multitude to enter his spiritual kingdom by the 'strait gate' before it should be shut against their nation for their wicked neglect; when though they might seek, yet they should be rejected. Nor does he stop here—but says 'they shall come from the West, from the North, and from the South;' but you shall have sorrow, and your house be left desolate. How long? 'Till you shall say blessed is he that cometh in the name of the Lord.' This subject is fully explained by St. Paul in the eleventh of Romans. Saying 'the deliverer shall come out of Zion and turn away ungodliness from Jacob; and so all Israel shall be saved, and come in with the fulness of Gentiles—and God have mercy upon them all.' 'A word to the wise is sufficient,' on these two points.

But S. F. presumes that I feel a deep religious and practical interest in the truth of the final and personal happiness of all men. Well, as this truth is essential to accomplishment of the benevolent purposes of God, and to the triumph of Christ and his religion over error, sin, and human misery, why should I not, and he too? Why should we not deal justly with all men, individually; forgive all penitent offenders, seek the good of all enemies—preach or send the Gospel to all men, and pray for its success in their conversion and salvation? Would not this be acting upon the same principle of action as God and Christ ever act in providence and grace? Does not this principle of action in God, in Christ and in men, tend to the final happiness of all? And is it not pleasing to a benevolent heart to believe that this tendency is the sure index of truth? Is not strong faith in this case far better than dubiousness and doubt? But S. F. 'meekly' puts himself in contrast with me—in proof that assurance on this subject, can neither 'make men better, nor happier men,' and thinks I have 'a kink in my head,' to think otherwise. Ah well, as to the 'kink in the head'—whether it be in his head or mine, will never be decided till all men, as a jury upon the case, shall agree. But I have certainly reason to feel self-complacent in consideration of the place he assigns me in this contrast. He represents himself (and the first Christian too) as being perfectly content and full of joy to find the 'strait gate' for himself, not caring whether 'many or few,' or any others find it or not—but me as one not only intent upon finding the 'strait gate' myself, but willing 'to spend and be spent' that all souls may find it also, making their case my own. His case is even too selfish and strait, for the farmers celebrated prayer. 'Lord have mercy on me and my wife, my son John and his wife, we four and no more.' There are some, I suppose, and I own it with sorrow, that seek to be assured of the salvation of all men, to neglect the means of their own salvation with fancied impunity, as some foolish young men desire the 'fortune teller' to assure them that they shall be rich; not to encourage themselves in the usurpation and means of becoming so, but in the neglect of them. But every such man should be sternly rebuked—not for the desire of knowing the revealed destiny of his fellow men, but for his wicked designs in pursuing it; and he should be assured that the Bible clearly teaches that 'every man shall be rewarded according to the deeds done in the body,' and the purity of his designs. It cannot be wrong to seek, with a pure heart, the knowledge and assurance of all that God has revealed in his word, that we may be able to serve him the better, and be more useful to our fellow men. Whether the Scriptures reveal the final happiness of all mankind, and whether reasoning from facts and the attributes of God, confirm it, I have previously shown. But on this, and on all subjects, we appeal 'to the law and to the testimony.' These are the only lights that can prevent our 'waking in the dark,' and being overwhelmed with *doubts*.

Y. Z.

TOUCHING ANECDOTE.

The following beautiful anecdote in relation to Christian Indians is given in a note attached to the fine poem by Judge Conrad, in the July number of Graham's Magazine.

'It is alledged by high authority, (see the article in the North American Review,) that the Indians cannot be converted: the readiest answer to the impious and profane absurdity is, that they have been converted. A large body of Indians had been converted by the Moravian missionaries, and settled in the west, where their simplicity, harmlessness and happiness seemed a renewal of the better days of Christianity. During the Revolutionary war these settlements, named Lichtenau and Gnadenhutten, being located in the seat of the former Indian contests, were exposed to outrage from both parties. Being, however, under the tuition and influence of the whites, and having adopted their religion and the virtuous portion of their habits, they naturally apprehended that the hostile Indians, sweeping down upon the American frontier, would take advantage of their helplessness and destroy them as allies of the whites. Subsequent events enable us to compare the red and white man and determine which is the savage. A party of two hundred hostile Hurons fiercely approached the Moravian Indian town. The Christian Indians conducted themselves, in this trying extremity, with meekness and firmness. They sent a deputation with refreshments to their approaching foes, and told them that, by the word of God, they were taught to be at peace with all men, and entreated for themselves and their white teachers peace and protection. And what replied the savage, fresh from the wilds and panting for blood? Did he mock to scorn the meek and Christian appeal? Did he answer with his war whoop, and lead on his men to the easy slaughter of his foes? What else could be expected from an Indian? Yet such was *not* the response of the red warrior. He said he was on a war party, and his heart had been evil, and his aim had been blood; but the words of his brethren had opened his eyes. He would do them no harm. 'Obey your teachers,' said he, 'worship your God, and be not afraid. No creature shall harm you.'

For the Register and Observer.

COMPENSATION OF PREACHERS.

The salaries of our settled clergy both in town and country, are perhaps on the one hand as liberal as the people can afford to pay, and on the other as large as it is good for the minister to receive. There may be exceptions to this; doubtless there are ministers, here and there, whose income falls below what the absolute necessaries of life require, and which the people are abundantly able to raise to an adequate amount. But, for the most part, there is competence and comfort, nay more, in our country, in the parsonage. I do not intend to plead for an increase of the salaries of the settled ministry. I have in my mind now the unsettled ministry, the young candidate and the old candidate—all those who, for whatever cause, are without a parish, but seek employment as preachers. The compensation for the occasional labors of their class is inadequate to the most meagre supply of their wants, and where they depend upon their profession alone for a support, keeps them but just above the condition of pauperism. Supposing the candidate to obtain employment all the time, and to be without a family, the present remuneration, it is admitted, amounts to a competence. If he should have the good fortune to find employment uninterruptedly in the city, he would rejoice in an income that would leave a considerable surplus over necessary expenses, for books or for the Savings bank. Even in the country five hundred and twenty dollars, the expenses of travelling deducted, may be considered as a comfortable livelihood. But employment every Sunday is a rare piece of good fortune. Half the time is as much as can be reasonably calculated on, and very many fall below this. Supposing it to be half the time, the young man receives at the rate of 260 dollars a year. But from this pittance is still to be subtracted travelling expenses, which in most cases would leave the annual income below 200 dollars! Very often a candidate travels fifty or an hundred miles to supply a pulpit a single day, for which is offered the usual sum of ten dollars, nearly the whole of which is consumed on the road. I know the instance to have occurred,—it must often occur—in which a young man was called to supply a distant pulpit, which used up not only the time of Saturday and Monday, but the whole fee also—fifty cents excepted! out of which fifty cents were to be paid, of course, for board, washing and mending, &c. Let a person be often paid in this way, and it is easy to calculate how long it would take to ruin him.

The simple truth is, the payment is wholly inadequate to the support of the laborer, and it is therefore unjust. It is beggarly, and it makes beggars. Fifty years ago the rate of compensation was as high. Surely the change of the times requires a change here. The city fee is also unjust. Considering the almost universal poverty of young preachers, and that the opportunity of supplying a city pulpit is so rare a one, when it does occur it ought to be a *bonne bouche*, something to make up deficiences with,—something to make the heart light in the feeling that now there is a way to pay the shoemaker or washwoman's bill. But the highest city fee is fifteen dollars, out of which must often come the horse hire, reducing it to thirteen,—and if the candidate supplies at the call of the clergyman, and not that of the parish committee, he receives here also but the old almshouse fee of ten dollars,—reduced often to eight. This is all, I maintain, mean and unjust. It is moreover injurious to the Church. It acts as a discouragement upon those who are looking to it as a profession. It breeds contempt of the clergy. Mankind, nay, good Christians, will not, and do not, respect a man whose coat is threadbare, whose shoes are patched, whose hat has lost its youthful gloss. No sermon is listened to, no prayers are heeded, no civilities are tendered under such circumstances. In England the poorest country parish offers never less than four guineas for the labor of a single day. Here, no country parish should offer less than fifteen, no city parish less than twenty-five dollars. It is notorous that vacant parishes will often lie vacant on set purpose, to nurse their funds at the expense of the candidate. The beter sort of country parishes can make at the rate of five hundred a year by subsisting upon young men. I hope to see some of our parishes, in town and country, setting soon a better example. It is quite time.

IMAGE.

'Who being the brightness of his glory, and the express image of his person and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.' Heb. i. 3.

But how are we to understand that Jesus is the express image of God's person? An image, as all know, is a mere representation of some object, either animate or inanimate. On beholding the work of the painter or the statuary, we perceive that the design is to image forth to the mind some being or objects. We know it is not the thing itself, though it may be an exact resemblance, for it possesses no life. Herein lies the superiority of God over man. The one may fill the vacant canvass with images of life and beauty, or awake the sleeping marble, and mould it into form; but to bring into being, to impart life, requires a God! Jesus is not God; he is a representation of his perfections and attributes. Those who have discoursed largely and systematically on the Being and Attributes of God, have described him as possessing natural, intellectual, and moral perfections. Under the first is comprehended his unity, his self-existence, his spirituality, his omnipotence, his immutability and eternity. Under the second, his knowledge and wisdom. Under the third, his justice, his goodness, his mercy and his holiness. Manifestations of these attributes may be found everywhere in the physical, moral and intellectual departments of creation. But for a bright, unclouded, moral exhibition of Jehovah, we must look to him 'who is the brightness of his glory, and the express Image of his person.' 'For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.' In the Image of his person, God shines upon us in all his brightness and glory. Indeed, in this Image is a full display of the entire character of Him whom the heavens cannot contain. As in the rainbow all the colors are beautifully mingled, so in Jesus every perfection of God centres and is shadowed forth in life and beauty upon the world. In Jesus, we see God moving and acting before us. We see in this Image love, tenderness, pity and compassion. Indeed, every lovely trait shone forth in his character. 'He laid his hand upon the pale brow of disease, and life and health coursed freely through the veins of the sick one. He touched the withered limb, and it was made fresh and strong. He saw the poor blind man, sitting by the way-side, and he pitied his darkness and poured a flood of light upon his sightless eyes. He came to the lame, and bade him walk and run. He witnessed the agony of the poor widow of Nain, and he drew back the covering of the bier and her only son was restored to life to her arms.' 'In every period and circumstance of his life, we behold dignity and elevation blended with love and pity; something, which, though it awakens our admiration, yet attracts our confidence. We see power; but it is power which is rather our security than our dread; a power softened with tenderness, and soothing while it awes. With all the gentleness of a meek and lowly mind, we behold a heroic firmness, which no terrors could restrain. In the private scenes of life, and in the public occupation of his ministry, whether the object of admiration or ridicule, of love or of persecution; whether welcomed with hosannas, or insulted with anathemas, we still see him pursuing with unwearied constancy the same end, and preserving the same integrity of life and manners.' What a lovely character! Well might the Apostle say, 'in him dwelt all the fulness of the Godhead bodily.' Would we know the disposition of our Father in heaven, we must look to Jesus, whom he commissioned and sent into the world as an Image of himself. See the forgiveness and compassion of the Son. He extended mercy to all. He cured all that were brought unto him. In trouble then we may look upon this Image and find rest. 'It was the Image of God that bent over tee troubled couch of the sick man and said, 'Be healed'—that appeared to the bewildered vision of the blind man as he opened his eyes to the light of day—that moved in the pathway of the lame, and restored him to strengh—that appeared to the disconsolate widow, and gave her her son. And when these afflicted ones lifted up their heads at the sound of the kind and healing voice that addressed them, and gazed upon the lineaments of meekness, and pity, and tender love that beamed in his countenance—then, then did they behold an Image of the merciful Father—then did they see the 'glory of God in the face of Jesus Christ.'

For the Register and Observer.

SECTARISM. NO. II.

Its inconsistency and unreasonable character.

Let us, in conception, look at the whole community of professed, visible Christians; all who are named from the name of Him who is the Savior of men. There is one belief common to them all. It is that which admits the doctrine that Jesus Christ is the Son of God. It is on account of this belief that they are called Christians. And the name is not a misnomer. For on this same account such they are: Visible, professed Christians: And living agreeably to this belief, they are real Christians. And while they do not, in word or deed, contradict their profession, they should be accounted and fellowshipped as Christians. But in connection with this belief, common to them all, there are other beliefs which are *peculiar* to some, not *common* to all. These other beliefs separate them into different denominations. One of these beliefs makes its adherents Romanists. Another, makes them Episcopists. Another, makes them Calvinists. Another, makes them Universalists, &c. The question now comes up, which belief is the most important? Is it the catholic belief, common to all, and which makes them Christians, or the denominational belief which makes some of them Romanists, some of them Episcopists, some of them Calvinists, others Methodists, Universalists, and so on? Can any unprejudiced, enlightened and candid man hesitate in making up his decision? Must not that belief which constitutes a man a Christian, be obviously of infinitely more importance than that which constitutes him only one of the varieties of the Christian name? Of what importance is it for a man to belong to one of the varieties except that it makes him a Christian? The whole value is contained in this one thing. Without belief in Christ, being a Romanist, or a Baptist, or a Calvinist or any other *ist*, does not save a man. Belief in Christ, therefore, is the one thing essential. And it ought, of course, to be so accounted. And as the belief which makes some men Romanists is good ground and cause why they should all accept and fellowship each other as Romanists; and as the belief which makes some men Calvinists is proper ground on which they should fellowship each other as Calvinists; so the belief, which makes all of them Christians, must be proper ground on which all the subjects of this belief should fellowship each other as Christians. Consistency and propriety demand it. And the Lord Jesus Christ himself, has specially and expressly commanded it. And no Christian of any variety can refuse fellowship to another Christian of a different variety, without disobedience to the 'new commandment,' of his Lord and Savior. But he does exclude him, and justifies himself on the ground that the distinctive of his variety is the fundamental of Christianity. He puts the narrow distinctive of a denomination, and which stands on human authority, in the place of the broad catholic distinctive of Christianity given by Christ himself. 'Come now, and let us reason together;' which distinctive *ought* to lie at the bottom and be the fundamental? The Romanist and the Calvinist say, that belief in Christ is a thing of no saving value except it include our distinctive. It does not make a man holy. But on what authority do they say this? Not on the authority of Christ, for the fundamental which He has given does not include their distinctive. He described His disciples as being those who believed in Him. John xvii., 20. Fenelon, a Romanist, believed in Christ, and this faith made him a true Christian. Robinson, of the Plymouth church, a Calvinist, believed in Christ, and this faith made him a true Christian. Wilberforce, an Episcopalian, Andrew Fuller, a Baptist, William Penn, a Quaker and John Murray, a Universalist, were believers in Christ, and through the action of this faith, were Christians. And the fact of all this illustrates many important points of doctrine. It evinces that denominational distinctives do not make Christians. If Romanism be either in whole or part, the fundamental of Christianity, then neither the Puritan, nor the Episcopalian, nor the Quaker, nor the Universalist, were Christians. If protestant Episcopacy be, either in whole or in part, the fundamental of Christianity, then neither the Romanist, nor the Calvinist, nor the Baptist, could be Christians. But if one of these men was a Christian, they, doubtless, were all such. And as Christians they were alike. They all had one faith, producing a unity of character. Their denominational distinctives were but comparative straws and chaff. What a great mistake, then, do the major part of the Christian world make, by identifying their different distinctive, with the Christian fundamental? Where can be found greater arrogance and presumption? And what is more, greater falsehood and injustice? It is a falsehood to say that Fenelon was not a regular Christian, because he was a Catholic and belonged, of course, to the devil's church. Equally false to aver that Reynolds, of Bristol, was not a regular Christian, because he was a Quaker, and belonged to no church at all: Or that Robinson was not a Christian because he believed the five points of Calvinism, and protested against the Papacy, Episcopacy and Presbyterianism. It is moreover unjust. Sectarism rebels against that cardinal precept: 'Render unto all their due.' Treat every man according to his merits. If he be a Christian, withhold not from him the credit of being such. Do not make for yourself a rule that violates the law of God: That sets at nought the 'new commandment' of Christ.

Sectarism is actual and manifest rebellion against the authority of Jesus our Lord, who commanded all believers in Him, to be friends, equals and brethren, exercising fervent charity among themselves: To call no man on earth Master, because He, alone, was their Master, and they all disciples and brothers. Sectarism prevents the reign of Christ upon earth. His kingdom cannot come until all Christians love one another. But when they do, the kingdom will have arrived in its strength. They will be, as it once was for a short season with the converts at Jerusalem, of one heart and one mind; not, however, so much the result of uniform opinions, as of a fervent charitable spirit.

It is objected that a man may believe in Christ and yet believe nothing more; and how can such a man be a Christian? This is a mistake. Every man who believes that Christianity is true, believes, also, in the doctrine of repentance: That the abandonment of sin is indispensable to forgiveness and salvation; that meekness, mercifulness, peaceableness, purity of heart, forgivenesss, uprightness, the supreme love of God and the impartial love of our neighbor are virtues inseperable from the Christian character. All Christians believe in the doctrine of man's responsibility, of judgment to come, of the resurrection of the dead, and 'the life everlasting.' Among Christians these points have never been disputed. Every man, therefore, who professes faith in Jesus Christ, may be depended upon as admitting these great truths, however much he may differ from us, on other points of belief. In the interpretation of the New Testament, taken severally and in order, text after text, sentence after sentence, all Christians agree on more passages than they disagree. On important, practical points, they probably are united ten instances to one instance in which they are at issue. There is then a broad common ground on which for them to be united. And being in spirit united, this common ground, containing the fat, fertility and sweetness of the whole, would wax broader and firmer as they advanced onward. So taught the apostle Paul. He said, 'Brethren, whereunto we have already attained, let us walk by the same rule; let us mind the same things; and if any are differently minded, God, in due time, will reveal the same things to them.' We must first be catholics in spirit, before we can be such in opinions. Let us then cease to exaggerate our denominational distinctives. They all, doubtless, contain a germ of truth which has been driven and extended far beyond its proper dimensions. Let every one glory in being a Christian, but not glory in being a Romanist, an Orthodox, or a Universalist. Let no one say: 'Our distinctive is more important than that of any other sect.' The Universalist says this: So likewise the Romanist, the Calvinist, and all the other *ists*: One, perhaps, with equal truth as the other; and with but little justice among them all. The true catholic makes but little account of his denominational distinctive. He stands on the Christian fundamental. He glories in no other. It is the Christianity of Christ which he values; not the Christianity of Romanism, nor of Episcopalianism, nor of Universalism. Paul did this. 'God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.'

S. F.

CHRISTIAN EXAMINER.

The number for September is full of interest and variety, containing articles on the 'Law of Physcial Life,' the Ministry of Evil, the Poet of Puseyism, the Early History of Christianity, Septenarianism, Books for the People,' and critical notices.

The article entitled 'Septenarianism' is from the pen of the late Noah Worcester. In a note the Editor of the Examiner gives the following account of it.

'This article was placed by the author, the venerable Noah Worcester, in the hands of the late editors of the Examiner, some time before his death. At the time it was received from them by the present editor little interest seemed to be generally taken in the subject on which it bears, or, more truly speaking, it was one hardly tolerated, and it was still withheld. At present, it is believed, many will be gratified by its publication, not only because it is an original paper by one of our most distinguished theologians, but because there is a reviving desire and demand for argument and illustration on the most important doctrine of revealed religion.'

Concurring in the opinion of the Editor of the Examiner that the article will do good at the present time, we make the following extracts.

In a manuscript recently discovered the following facts were found recorded as of ancient date.

Alpha, the philosopher, lived in one of the kingdoms of the East in the seventh century. After spending many years in the study of natural theology and all the Sacred Books of that country, he advanced the following doctrine:—

'That there are seven distinct persons in the Godhead, the Father, the Word and Spirit, Light and Truth, Wisdom and Love; these seven are one God, the same in substance and equal in power and glory.'

The doctrine of Alpha occasioned much controversy. He became so excited and confident, that he ventured to declare a belief in his doctrine to be essential to salvation. He was abundant in his labors, and obtained many disciples, some of whom were men of reputation and influence. At the same time there was living another philosopher of great eminence in a neighboring province, whose uame was Olio. To gain Olio as a proselyte was the ardent desire of Alpha. To accomplish this object he was at the expense of a long journey. On his arrival at the house of Olio, Alpha was received with much respect and hospitality. He soon made known the object of his visit; and Olio freely consented to an interview. After Alpha had stated his proposition, and some arguments in its supports, the following dialogue occurred.

Olio. Be assured, my friend, that truth is the object of my pursuit. Your doctrine is new to me, yet it may be [illegible], I hope I shall embrace it with [illegible]nd. At present, however, I do not clearly understand your meaning. It may be very different from anything which now occurs to my mind. It would be improper for me to say that I believe in the truth of a proposition which I do not understand. With your consent I would inquire respecting the meaning of some of the principal words and phrases which you have adopted.

Alpha. I shall listen with interest to your queries; but you will bear in mind that the doctrine relates to a high and mysterious subject. We must expect mysteries in the divine nature, which are above our feeble intellects. Even in our own nature we find mysteries, which we cannot comprehend.

O. It is not the explanation of a *mystery* that I am about to request, but an explanation of *words*, which you have adopted to express a doctrine which you deem essential. The more important the doctrine, the greater is the importance of a clear understanding of its import.

A. You will proceed, and ask such questions as you shall deem proper.

O. What then do you mean by the phrases 'the Godhead,' and 'One God?'

A. By 'the Godhead' I mean the Deity, or the Divine nature; and by the 'One God' I mean One supreme intelligent Being, to the exclusion of more Gods than one.

O. To these explanations I cannot object. Still I need to be informed what you mean by '*seven distinct persons.*'

A. I am aware of some difficulty in explaining this phrase as applied to the Divine nature, so as to be clearly understood; because in the common acceptation of the word persons as applied to men, seven distinct persons mean seven distinct beings. But this cannot be the meaning in the present case; because the seven distinct persons are supposed to be but one intelligent Being. Yet, as I before intimated, the doctrine is a mystery, and we cannot clearly explain what is in its own nature mysterious. However, you are aware that distinct agency, and works truly divine, are ascribed to each of the seven; and it hence appears to be a duty to believe the doctrine though it is incomprehensible.

O. Do you find it clearly said in any of the Sacred Books, that 'there are seven distinct persons in the Godhead?'

A. I do not; but distinct agency is understood as implying distinct personality and distinct agents, when to more than one, such agency and works are ascribed.

O. It appears then that the phrase 'seven distinct persons in the Godhead' was selected by you without any example in the Sacred Books. You doubtless thought you had some meaning attached to the words. That meaning I wished to ascertain, to enable me to judge of the propriety or meaning of the doctrine. It may be that the passages denoting distinct agency do not warrant your conclusion. For the properties or attributes of a real person are frequently personified; agency and effects are ascribed to them as though they were persons. But I would here ask, Do all Septenarians agree in their explanations of the seven distinct persons?

A. They do not; and this is deemed one evidence that the doctrine is a mystery; and a reason for the exercise of candor one towards another, in respect to all who adopt the article as an essential doctrine, though they differ in their explanations. Some of our number are pretty confident that the seven persons are properly seven distinct beings, or agents; and that the mystery is, how *seven* distinct agents can be but ONE God.

O. Admitting the doctrine to be true in this sense, the mystery might perhaps be solved or removed by saying, the phrase 'one God' is of plural import, the same as one senate, or one family. But there might still be a difficulty in reconciling this view of the subject with the manner in which the one God speaks of himself. He says, '*I* am God, and there is none besides *me*'—not, '*we* are God, and there is none besides *us*.'

A. Some Septenarians are aware of this difficulty, and to avoid it they say, that the seven distinct persons mean seven distinct offices sustained by the one God. Others again say they understand the seven persons to be seven distinct attributes: while others say seven distinct modes of divine operation. Some choose rather to say the seven persons are seven 'distinctions,' or seven 'somewhats,' avoiding a more definite explanation.

O. I can form some idea of God's acting in several distinct offices or relations; of his possessing various attributes, and operating in various modes. I can also conceive that there may be several 'distinctions' or 'somewhats' in the divine nature, which cannot be clearly explained or comprehended by us. But I do not see why the phrase seven PERSONS should be applied to any of these supposed septenaries, or sevens.

A. Many intelligent men, who were not Septenarians, have regarded seven as a sacred number, much used in the Sacred Books, as denoting perfection; and you will grant that all perfection is to be as

cribed to God. Besides, in one of the Sacred Books we several times read of the 'seven spirits of God.' These surely may be regarded as so many persons, or what so much resembles persons, that we may be justified in applying to them this term. But if you are not satisfied with the explanation, which represents the seven distinct persons as so many distinct agents or beings, you see that we have several other explanations, which are admitted as Orthodox. Besides, there are many who receive the doctrine just as it is stated, believing that it might be true in *some* sense of the phrase, of which they do not venture to give any explanation. Some of these say, that, as the doctrine is a mystery, it behooves them to be silent as to any explanation. In this way of receiving the doctrine they think they express becoming humility, and unquestionable regard for divine truth. On either of the grounds which have been exhibited, you may become a regular and respected member of a Septenarian church;—and be assured, Sir, the accession of such a member will be hailed with unfeigned gratitude.

O. The grounds of admission seem indeed to be liberal, and sufficiently broad; and such is my desire to gratify you, that I shall do anything for that purpose, which I can do with a good conscience. I wish, however, for time for more reflection; and should we be spared till to-morrow, and favored with good health, I shall wish for a second interview. Perhaps I shall [illegible] some further explanations.

CHRISTIAN REGISTER.

BOSTON, SEPTEMBER 16, 1843.

FORMS AND SEASONS.

One is continually called upon, at the present day, to give an opinion about the desirableness of observing forms and seasons. Even those who have occupied themselves very little with the subject of religion, are desirous of discussing this matter, and, accordingly, opinions the most crude, and cant of all kinds are constantly put forth. Forms have their blind defenders, and their equally blind opponents; while as might have been expected, the formalist and the formless alike, make out but poor cases, and lacking the Truth are sufferers.

Now we could hardly persuade ourselves that a set argument in support of forms and seasons would be very acceptable to the majority of our readers, or that it would meet any pressing want. It is hard to think that opposition to forms does not arise in most cases, from a lack of thought and experience, or from some intellectual peculiarity. Enough has been written by able men to supply the one deficiency, and the other, perhaps, cannot be supplied. Besides, it is almost as difficult to live, morally, without forms, as to sustain the bodily life without clothing; however much we may speculate in Summer, the cold of Winter, which is a fact and no speculation, brings us to our senses. Nevertheless, there are a few things, which *we are desirous of presenting in a familiar manner;* we wish to call attention to some points, which the advocates of forms have sometimes missed, in presenting their argument.

1. Those who have set themselves against forms, have been in the habit of contrasting them with the spirit that gives life and value to every action. They have called the advocate of forms a formalist, and then they have instituted an unfavorable comparison between him and the so-called Spiritualist. They have spoken of the creature of forms, and of the child of the spirit; the one has been styled a machine, while the freedom of the other has been made a topic for boasting. The spirit despises forms, it is said; the spirit cannot be hampered, chained down, compelled to keep a prescribed track; it is Liberty, no man so much as knoweth its way, no man can so much as predict, (how then determine?) its coming.

Now all imaginations of this sort are founded upon an entire ignorance of the nature of a true form, and of its relation to the Spirit with which such reasoners attempt to contrast it. To allow them to pass unnoticed, is to be very unjust to that Truth in this matter which is at once so clear and so comforting to sober-minded persons. Let it be said, then, that the spirit does not spurn, but rather *delight* in forms, that it loves to find continually ways and times, which, while they necessarily limit, will likewise set forth, and secure a visible existence for its fulness of life, strength and beauty. Nay more, the deeper, the richer the spirit, the more various and complicated will be the forms, which will be put forth from it, or fashioned about it. What is life without Form? The Spirit must have a manifestation, and manifestation must be according to form, beautiful and complete, according to the informing power. The breath of devotion, does it not necessarily tend from within outward? and as soon as it leaves the inner place, must it not at once assume a form, must it not summon words, days, yes even wood, stone, iron and gold, that the external may suit the internal? Indeed may we not say that Life begins for us only with the assumption of form, and that it becomes more and more complete as new and better forms are continually found?

But it is said, forms are very often restraints upon the spirit. It is admitted, yet it does not follow that forms and the spirit ought to be set in contrast. The most that we can learn from this fact is that, (as with every thing else,) there are good forms and bad forms,—that the help is sometimes not wholly a help, but partly a hindrance. There must be a way for doing everything, and we cannot get rid of this necessity by arguing that there are poor ways. If we wish to walk forward, we must set one foot before the other, the spirit of motion can exhibit walking in no other way; yet the limbs may be so fettered that this movement will be very difficult and painful. There must be forms, then, though there may be a choice of forms.

Moreover, with reference to this choice, it is to be considered, that the feeling of restraint, the sense of uneasiness, must by no means be generally referred to the unsuitableness of the form. It is with observances of this sort, precisely as it is with law in general. To the disobedient the law is a burden, in fact only to such is it a Law, a requisition at all. Because there is no response from within to its mandates, therefore these mandates seem external; and, plainly, the way to be rid of the burden is not to alter the laws, but to gain that spirit and temper which are not opposed to wholesome, kind direction. A change of forms or of laws will secure, necessarily only for a short time, the charm of novelty, but one cannot in this way deliver the soul from the burden of doing that for which it has no spirit. The formalist is indeed restrained, governed by rule, while the Spiritualist is a free man, yet both may go through precisely the same ceremonies; the difference is in this, that in the one case the power is applied from without and constitutes the motion mechanical, while in the other cases it springs from within, is part and parcel of the person, and accordingly a source of enjoyment, a proof of freedom.

And again with reference to this choice, it is to be considered, that a form is not necessarily bad because old, that, on the contrary, it may have gained through very antiquity an inexhaustible value and an imperishable fragrance. Doubtless the spirit of piety within us, guided by that spirit of faith which ever helpeth human infirmities, found out at once forms which will never be abandoned, forms as constant as the great revolutions of nature which suggested and still recommend them. The God that sends sleep for his beloved ones, and directs the outgoings of morning and evening, moves the spirit of man to offer the morning and evening sacrifice of prayer and praise; so worshipped the first saint, and so saints shall ever worship. And does not the sentence, 'therefore God blessed the *seventh* day and hallowed it,' lead us back to a constant fact in human nature? The trees spring from the earth now as they sprang when Solomon praised the stately cedar of Lebanon, for what form could be found better than the ancient? Now the spirit of prayer, like the spirit of the universe, cleaves to the old, and is never weary of its ancient garments, for they are beautiful, even because the dust of ages is upon them.

2. Those who decline making use of forms and seasons, are accustomed to speak of them, simply as the expressions and manifestations of the spirit dwelling and stirring within. Accordingly they are led to urge, that where the spirit is not, the form must be out of place, and therefore hollow and worthless; they are led to advise that attention should be directed only to cherishing the spirit, and that no effort should be made, meanwhile, to turn the forms to account. Hence those who are not prayerful cease to pray, and wait until the spirit shall move. Hence family devotions, grace before meat, yes even the assembling together with the great congregation, are abandoned, because they are so often formal. The Form must wait upon, and shall never precede the spirit.

Now is not this also wrong? Are not forms the measures, as well as the expressions of spirituality, and may they not be employed even to call forth that, which in their original purpose they were intended to manifest? Certainly we ought to pay diligent heed to them as the measures of our spirituality. To whom are prayers formal? not to the spiritual surely but to the *formalist*. We are burdened and annoyed because the spirit is lacking, and the lips must pray, untaught, unmoved. How then shall we learn, save by using the forms, whether we are in a state to enjoy their use? Shall we trust the first suggestion of the moment, or a general impression about our spiritual condition, or shall we faithfully apply the test? And if the result is unfavorable, shall we give up the form altogether, and resort to meditation, or shall we seek through the form to gain the spirit, that in the end, (for we err if we look forward to any other result) we may enjoy the spirit in the form? This latter seems the wiser course. The repetition of the form, the recurrence of the season, may be continual spurs to sober minds anxious to outgrow the sin of formality, and they serve to keep at home, thoughts that are ever ready to wander. Besides, there is not an occasion primarily set apart for worship, which may not be turned into an occasion for asking of the Good Giver the *spirit* of worship. If we cannot further the first object, directly, we can further it indirectly, in advancing the second. This weariness of forms comes not from an excess but from a lack of spirituality, and in some way or other, the sacred season should be devoted to the holy work, for the case is pressing. Consider too that although we may not be moved by the spirit of prayer to join with our fellows in worship, it may still be well to observe their season, for the holy influence passes continually from those who do feel to those who do not feel it; we look at him whose countenance manifested only indifference and behold he prayeth.

One is sometimes amazed at the apparent composure with which well meaning persons sometimes affirm that they make no use of forms because the inward motion is lacking. How ought they to be startled by this fearful lesson taught to them by the death of forms! How earnestly should they seek to bring their souls up to the true point. Can such be justified if they attempt to excuse themselves by urging that all hours should be consecrated by holy thought? It is most true, and it follows that *this* season appointed for prayer should find you ready. There can be no reason, surely, why the holy time should not be devoted to petitions for a holy frame of mind.

We are willing to confess a growing disinclination to abandon any of our simple holy forms and seasons. We would that all might faithfully and with enlightened minds observe them, that the closet might be entered, early and late, that the family altar might be every where set up, that when the bread is broken, the master of the household might always acknowledge the goodness of our bountiful Father. To abandon praying is not the way to become prayerful. To abandon the sacred place is not the way to become pious. To neglect holy time is not the way to gain all time for God.

For the Register and Observer.

MR. CAMPBELL.

Messrs. Editors,—In reply to your remarks upon my communication, which appeared in your paper of 2nd inst., whatever my situation is, I am at loss for the affinity between the subject treated and your 'ignorance of my name, character, occupation or condition,' unless from what follows you would have your readers believe that no one whose calling has led him with the negro has any right to discuss a subject in which he figures. As one of your subscribers, one of your constant readers, I took up the subject on its merits, in the abstract, believing then, as I do now, that the letter of Mr. Campbell, with the remarks of E. B. H., was calculated to make false impressions, to aid in proselytism to Abolition, that error, so far if I know you, you will go with me and only thus far do I ask you. What parallel can properly be drawn between the common law, which makes Railroad Companies, as common carriers, liable for lost baggage, and such wholesome regulations as are necessary for the prompt and agreeable accommodation of travellers? I can see none, you may. And I admit, for the sake of the argument, that all persons paying the same fare are entitled to the same accommodations, but then the Railroad company steps in and says, if we admit the negro to the same car with the white, we shall have no passengers, and shall we surrender all the advantages of the Railroad because a small portion of the community is willing to receive the negro as his associate? And under the cry of oppression, or want of moral feeling, dictate how another man or set of men shall manage their own affairs? This Mr. Campbell has successfully imposed upon you, and through you, upon the public, in the relation of the facts and spirit of the facts. He says: 'I gave four dollars for my ticket, *the same as all others gave, for which I found no fault*;' this is strictly true, but you have inferred, from the peculiar mode of expression, that the negro car was at less price, and upon that inference added your indignant remonstrances, &c., such is not the fact. *All passengers of mature years pay the same fare*, black and white, bond and free. Has this *Christian* minister *manliness* to correct your error? No, his bait has taken, he has excited your sympathy, and added your cry of oppression and outrage. *It is not true* that the conductor *placed* him in the car from whence he was ejected, such a breach of the regulations would cost him his place, and to avoid mistakes and that everything shall go on harmoniously, the director of the car stands beside it whilst the passengers are being seated, and says, 'Gentlemen's car, Ladies' car, negro car;' it is therefore a fair inference that Campbell took his seat in the gentlemen's car, with the full knowledge that he was not only out of his proper place, but with the design to martyrize himself; what other object could he have had? The cars are all alike, and all equally good, unless perhaps he did not like to associate with the color which in another breath he is willing to be the martyr for. It seems he was not molested until his arrival at Bordentown; he was in fact very near being disappointed in his martyrdom; had it not been that more passengers came in at Bordentown than could be accommodated without the seat which he had usurped, he would have been defeated in his desires. Now for the *outrage* of ejectment, I speak knowingly, as far as we can know a thing we were not positively witness of. This *Christian* minister was told with unusual mildness, 'your seat is in the forward (or after) car, and you must give up the seat you occupy.' 'I am as good as any man. I have paid my four dollars, and if you want me to move you must move me, for I am determined not to leave this seat voluntarily;' (or language to this effect,) he was taken by the arm, by the conductor, (not the throat) more in expostulation, than with forcible intent, when this *Christian* minister laid him down at length, holding on to the seat and not only by his language, but by his manner, expressed the resolution not to be removed. Neither did the conductor remove him, but the passengers of their own accord, and that he was treated roughly, I do not doubt. It was, however, all of his own seeking. Now gentlemen where is this great outrage? Who is the outraged party? Does it folow as a matter of course that those of us who feel bound, by our love of freedom by our love of virtue, to raise our voice against that 'Hydra, slavery,' that our bve for the decencies of life shall be forgotten? does it follow, as a matter of course, that because our philanthropy is excited for the negro, that we must take him to our *arms*? No. God never intended it, it is as much a breach of his laws as the 'Hydra' itself; but such is the tendency of ill organized, overcharged minds to run into extremes—an amiable weakness of our nature. J. G. B.

Brooklyn, N. Y. Sept. 5, 1843.

For the Register and Observer.

WILL ALL MEN BE FINALLY AND FOREVER HAPPY? NO. V.

We write once more for the purpose of making some further notices of the communications of Y. Z. Though highly pleased with the spirit of this correspondent, we are not convinced by his argument. We must, however, limit our remarks by confining them to a few general considerations.

We continue to adhere to our position that all the declarations and promises of the Scriptures—so far as they affect the question before us—are wholly *prospective*, and not at all *retrospective*. The passage in which Christ is declared to be the Lord both of the dead and of the living, adduced and so much relied upon by Y. Z. we cannot admit as an exception. Why may not this be exclusively *prospective*? There is nothing, we think, in the context which necessarily makes it *retrospective*. But, it may be replied, that the term, *the dead*, includes all the dead from the beginning to the end of time. We answer, that it *might*, or it *might not*. It is an error to interpret passages of Scripture in *the whole extension* both of their expressed and implied import. We have heard it argued that universal salvation must be a fact because Christ is exalted 'the Savior of all men.' And that he cannot be such a Savior unless *all are saved*. But the Scriptures will not bear such strictness of construction. Their diction is loose and popular. God is declared to open his hand and to supply the want of *every living thing*. And yet there are millions of living things which perish of hunger.

There is, in the Bible, a class of texts which favor the doctrine of *universal* salvation. And there is, also, another class of texts, which favor the doctrine of a *limited* salvation. If the former class existed there *alone*, they would bear a different aspect and meaning from what they now do. The same thing, likewise, may be asserted of the latter class. Neither the one class nor the other, can be received as they would be, *if alone*. One class must modify and limit the signification of the other. Both must be weighed, and the balance struck. And 'who is sufficient for this thing?'

We take an illustration. There is now a controversy on the question; 'was President Edwards a necessarian and a fatalist?' Prof. Tappan and George B. Cheever of N. Y. city *affirm*. But Dr. Beecher of Cincinnati, Ohio, *denies*. The former adduce passages from the writings of Edwards which, taken by themselves, prove him to have been a necessarian and even a fatalist. The latter, also, adduces passages from the books written by that great man which prove him to have been a believer in the doctrine of mental freedom and moral liberty. And now, what judgment will a candid and enlightened man pass on the controverted question? Would it be just to understand either of the two classes of extracts as though the other did not exist? Certainly not. We must take into account *the whole*, and find, if we can, the average and the balance.

Both Universalists and anti-Universalists, have equally fallen into the error of accepting their favorite texts, just as they would have done, had the opposite texts not existed. Would we learn truth and avoid error, we must open both eyes; examine one side in the light of the other. The passages which indicate universal redemption cannot safely be understood as they might, provided there were no limitarian passages. Nor the limitarian passages, as they might, provided there were none of an opposite character. Is it said that Christ is Lord both of the dead and the living? We may interpret this by the passage in which it is declared that 'all things are made subject to him;' nothing which is not made subject to him; some exception, however; 'that the last enemy, death, shall be destroyed.' All this, evidently, prospective; not including the past. And when our Savior declares, 'And I, being lifted up, will draw all men unto me,' the declaration must, in reason, be qualified by other passages in which it is foretold that the world will hate and persecute his followers; and that there will be sheep and goats; righteous and unrighteous, even to the end; and that while the former enter into life eternal, the latter shall go away into everlasting punishment. As the Universalists can explain away the force of the damnatory texts, so the anti-Universalists can do the same service for the texts relied upon by their opponents. And which of them expound most correctly? We decline passing any dogmatic judgment, and would rather say with the Apostle, 'judge nothing before the time; wait until the Lord come who shall bring to light the hidden and dark things, and then shall every man have his reward.'

We now revert to the argument deduced from the acknowledged perfections of God; his infinite power, wisdom and goodness. With Universalists, this is the foundation. On this they rely with the most perfect confidence. And such was the fact with the Hopkinsians, some forty years ago, to prove the doctrine of divine decrees and of God's being the author of sin. His wisdom being infinite, he must have devised the best plan, including all events; his goodness must have prompted him to adopt this plan; and his power must enable him to accomplish it. The argument seemed irrefragable. The Universalists alledge that the best plan must include the salvation of the whole human race. But the question rises, is this possible? And can we know that it is possible? Is it replied, 'all things are possible with God?' Comparatively this must be the fact. But is it such *absolutely?* Can God accomplish impossibilities? Could God have produced all the good which the created universe ever has contained, does now, and will hereafter contain, without the evil which has attended it? If he could, whence, then, is it evident that he devised and adopted the best plan? The evil, on this supposition, has been needless. But, say they, the evil is the cause of a superabundant good. This reply, however, does not meet the difficulty. It virtually admits a limitation of divine efficiency. For if the good could have been produced without the evil, then the existing plan of divine providence is not the best. But if the good *could not possibly* have been accomplished without the evil, either as cause or consequence—and it matters not which—then divine efficiency is limited. It cannot effect impossibilities. And it may be *impossible* that the time shall ever arrive when all the evil in creation shall cease, but all the good perpetually remain.

It is manifestly indispensable that we possess infinite knowledge before we can know, *a priori*, what course of action the infinite attributes of God will prompt him to pursue. With finite and very limited understandings, we can only follow after him, but not anticipate. What God will do, we can learn only from what he has done, and is now doing. We can safely reason from the divine perfection, only in connection with his known acts. We cannot, taking the attributes of God for our premises, reason out his *future work* any more than his *past work*. And what man has ever done this, or can do it? When such a man shall appear, a man who shall illustrate that the perfections of God must necessarily have moved him to do exactly what he has done; made this world just as it was made; given man just such a constitution as he did give him; exposed him to all the influences to which he has been exposed, and established a providence producing such events good and evil, as have been produced; then we may safely reason about God's future work and determine what will be its course and its final issue. But until we can illustrate *how* all which *has taken place*, resulted necessarily from the attributes of God, it is presumption in us to attempt it in regard to *the future*. We may safely infer from the character of God that his whole work is as good and as perfect as possible. But *the how*, and the particulars, of this work are to be learned from the work itself, making its developments. The utmost of what we can do is, to reconcile the known work of God with his acknowledged attributes. But we attempt to do much more than this, when, by anticipation, we declare *how* he will work and *what* he will do. From the general and unchanging tendencies of divine providence, we may know much of the general character of God's future dispensations. We have, therefore, the firmest ground for confidence, resignation and hope. But it is going beyond our depth to descry and announce *the particular*. While we rejoice on account of Jehovah's reign over the earth, we should also remember that 'His ways are not as our ways, nor His thoughts as our thoughts, for as the heavens are high above the earth so are His ways, and His thoughts, above ours.' S. F.

Amesbury, Sept. 1.

For the Register and Observer.

THOUGHTS ON PEACE AND WAR. NO. II.

War incompatible with the spirit of the Gospel.

I would by no means deny that many warriors, in the comparatively dark ages of the world, may have been real Christians, nor indeed that they may be so in our more enlightened times; but the proposition I am prepared to assert and defend, is, that there is in the very nature of things such a repugnance between the spirit of the Gospel, and that spirit which is the life and soul of international wars, that, while the latter exerts an influence over the minds and hearts of men, it must be at the expense of Christianity; in derogation of that authority, which belongs to the Lord Jesus. I mean there is something exclusive in the spirit of war. It does and must eclipse more or less the light of the sun of righteousness. It does and must quench to a greater or less degree the ardor of that heavenly love, which would otherwise pour itself into the souls of men.

All that is asserted above may, I think, be very easily proved, of that spirit which encourages or justifies any war, that is not strictly and purely defensive in all its details, as well as in its general object. Of the expediency and necessity of defensive war, so called, I intend to treat in a future number; limiting myself at present to those which are undertaken for other purposes than that of absolute defence against future aggressions.

Most of the wars, which for thousands of years were spreading desolation through the finest countries in the world, may be characterized as either sportive or vindictive. Instances have occurred, in which armies seem to have fought from the spirit of chivalry; very much as the knights in the middle ages assailed one another in their tournaments with deadly weapons. More frequently, however, wars have been prosecuted, if not originally undertaken, from the spirit of revenge. Almost every conflict of this kind, whatever plausible reason either party might give for the commencement, is a series of mutual injuries and retaliations.

I need not go into any labored argument, to prove that it would be inconsistent with a Christian temper and character for *individuals* in the same community, to kill one another in sport or revenge. He that does not already know that life is too precious to be trifled with, is wanting in those attributes which would render him susceptible of any rational conviction; and he that needs to be told what the Gospel says of revenge, who is not acquainted at least with the fact, that our religion pronounces an unqualified condemnation of all vindictive feelings, as well as actual vengeance, cannot, I think, be very solicitous about the Christian character, or the Christian name.

Did we not learn the contrary from woful experience, we should suppose that, when it was either conceded or proved that private individuals ought not, either in malice or sport, to kill one another, we were necessarily brought to the same conclusion in regard to different nations. It is indeed a common proverb, that 'collective bodies,' whether small corporations or large communities, 'have no souls;' and there is a figurative sense, in which the proverb is too generally true; the same sense in which we say of an *individual*, 'He has no soul,' meaning that he is not governed by the principles of generosity or justice. In point of fact, there are in every community, whether smaller or larger, as many souls as there are persons. Every member is responsible to the full extent of his power and influence for every act of the community. He can no more throw off this responsibility, than he can repeal every law of nature. It is a bond which entwines him from head to foot, and is everywhere indissoluble and immovable. He must cease to be a man—as a human being; he must be annihilated before he can escape from it. He must not only not do wrong by his own positive act; he must not only not put a finger to any evil work, nor encourage others in doing it by a favoring word, but he must set himself against it, and in every possible way, direct and indirect, immediate and remote, endeavor to prevent all abuse of power in the community, of which he is a member. This, I repeat, is the inevitable duty of each and every member. To suppose that any one is in his social transactions exempt from the laws of justice and humanity is to suppose that there is no God, to whom man is responsible; that there is no law of reason independent of time, place and circumstance. It involves the absurdity of supposing that a feeble individual, while he acts alone, must be laid under effectual restraint; but when, to accomplish a similar purpose, he unites with hundreds, thousands, or millions of others, he is to be left without restraint; just as if a countless multitude, while under the influence of furious passion, were less dangerous than a solitary individual. Just as if we should be very solicitous to quench a single spark, but should leave a spreading flame to rage without control or opposition.

If it is incompatible with the spirit of Christianity for individuals in sport or malice to kill one another, it is not enough to say that it is equally unchristian for *nations* under the like influences to engage in war. Direct revenge is sufficiently odious; but that which is indirect is incomparably more hateful. It is bad enough to kill or torture an individual, who has done you an injury. How much worse to inflict mortal pains on *one*, as a retaliation for wrongs done by *another!* and especially if the guilty one cares little or nothing for the sufferings he has indirectly brought on the innocent. Here is the grand distinction between private murder or manslaughter and public wars.—The chief instigators of national war generally have a selfish object in view. Many of them expect to be making money in a state of security, while others are spending their property and exposing their lives to carry on their nefarious plans. If those who kindle the martial flames expose themselves at all, either on the field or in the camp, it is in some high commission, which they accept with the hope that it will be a passport to future honors; a hope which is not unfrequently realized.

It may indeed be said that there is a difference between public and private warfare, in as much as *individuals* have in the laws of the land the means of defence or redress for the wrongs to which they are exposed; while *nations* have no security of this kind. Whether there might not be a community of nations for mutual defence, that would be equally effectual on a large scale, I shall not now inquire. It may, however, be observed that, under the best forms of government, the administration of justice is defective. It is proverbially slow in its operations. For many wrongs, either real or supposed, it neither does nor can provide any redress. On the contrary, many laws, though good in their general effects, do in particular cases sanction and enforce glaring injustice, even though judges and juries be upright and faithful. If nations, then, may enforce their rights at the point of the bayonet, why may not individuals, when the ordinary means of indemnity fail, resort to violence for the attainment of similar ends?

An irrelevant objection, however, has drawn me off from the point in issue. The question is, whether nations may commence or prosecute war from the spirit of revenge or wanton sport; a question, which, in my apprehension, is very easily answered. Retaliation, revenge, cupidity, ambition and deadly sport, which are almost invariably among the chief causes of wars and fightings, have each of them an unalterable nature. They are unchangeably the same, whether they exert their influence on few or many; on a single individual or a mighty nation; equally opposed to the spirit and design of Christianity and equally hateful in the sight of that God, whose tender mercies are over all his works. S. W.

CORRESPONDENCE.

Messrs. Editors,—About the first of last month I visited my friends at Northfield on that beautiful and valuable River, the Connecticut, on the banks of which there are so many delightful cities, villages and private dwellings in its course from the mountain to Long Island Sound. Northfield is in itself a most pleasant village. Its principle street is *strait* and one mile in length, ornamented and shaded by noble elms and other trees, and contains, say fifty dwellings, two handsome Churches, two public houses, several shops and stores, school houses and an academy. The other streets have fifty more dwellings, making in all, one hundred houses and five hundred inhabitants, mostly farmers and good livers. Against the street there is a gentle bend in the river, and wide luxuriant meadows; and on the other side of it, valuable and productive lands making the whole village one mile square. Here reigns order, quietness and friendship; and an improving and happy state of society is the result, assisted in no small degree by Messrs. Everett, Wright Dean, Fay, and others recently from the city.

The principal Religious Society of the place is the Unitarian, which has the Rev Mr. Everett 'to their minister;' and I know of none more excellent, or more pleasantly and usefully settled than he. His Church is in the centre of the village and his own neat and convenient dwelling next door—long and blessed be his life and ministry.

In itself it is a most beautiful location for private residences, but situated as it is in the midst of a region of hills—as you pass over them to it—it is truly 'a sunny spot' on which the eye delights to rest. The town is usually large and populous.

On the third day of August we, in company with a number of friends, ascended one of those high eminences on the east of it, fertile to its top, in quest of blue berries and a 'view of Nature's works,' and had a fine prospect of the street, meadows, and river far up towards Brattleborough; and also looked off upon the hills and vallies of Worcester County. On the day following, having heard there was perpetual ice, kept by natural provision, on another of those heights, not cleared of its native wood—but not knowing its truth, Messrs. Dean, Fay, Wright and myself took saddle horses, went to the foot, and thence on our feet and led by a guide, we climbed up near to the top of the hill—found, in the midst of large rocks seeming some time to have been loosened from their original bed and thrown up in disorder, a sort of cave with two chambers, one below the other and largest—into the first chamber our guide descended ten or twelve feet with a light and hatchet, and brought up as much pure fine ice as we could carry home in a pail. He assured us that he had been into the second chamber and that it was larger than the first, and contained ice at all seasons. We returned pleased with Nature's ice-cellar, sent some of the ice to our neighbors in proof that we really found it, and refreshed ourselves with the residue. This to me, at least, was a very great curiosity and worth a visit to Northfield. D.

Westminster, Sept. 6, 1843.

SOUTHINGTON.

Boston, Sept. 8, 1843.

Having just returned from a visit of four or five weeks to Southington, Ct., I have thought that some brief account of the Society planted there, and of its prospects might not be unacceptable to the readers of the Register. Southington is a quiet little village, rather unknown to fame, lying in the heart of the land of steady habits, and equidistant from Hartford and New Haven. That a Unitarian Society should spring suddenly up in such a place, is a somewhat notable fact, as Carlisle would phrase it. It originated some two years ago in a secession from the Baptists. They have had a variety of preachers with them. Messrs. Farley, Holland, Burton, Stone, Turner and for the last year Mr. Arnold, formerly of Fall River. They worship in a chapel which was built by the Episcopalians, but for which, their society being defunct, the Episcopalians have no longer any use

he house is not remarkable, either for its egance or its commodiousness, and our ends are about to proceed forthwith to t up a house after their own heart. I ve seen the model from which they are ending to copy, and a very neat and tty one it is—in exceedingly good taste. eir plan is to suspend preaching while eir church is going up, and when it is ished, to procure the services of a per- nent minister. They are a small band, d are most bitterly opposed and de- unced. 'All manner of evil is uttered ainst them falsely.'

The era of controversy is far enough m being over there, or any where in nnecticut. It has but just begun. The *profoundest* ignorance exists as to what itarianism is, and no thanks to the cler- , if the people ever become enlightened the subject, as most surely they will by bye. It would not be a very hazard- s prediction that in the course of twelve twenty years, there will be an Unitari- Society planted in all the principal vns in the State. One of the leading n in the society at Southington, is Mr. ney, formerly known as the compiler of number of very valuable and popular ool books, and a gentleman of great in- ligence and moral worth. His heart is rmly enlisted in the cause, and Provi- nce has given him the means of doing very essential service. I might mention bers also of the Society, who are equally erested, and determined to help on the od word to the utmost of their ability. they are fortunate in their choice of a nister, in a few years they will be firm- established, and cannot fail to grow. hoever goes among them, must make up mind to labor hard, and to live econom- lly, but if faithful, his sacrifice will not without its abundant reward.

The Universalists have gained some le hold in Connecticut, but they are nerally of the most ultra description, l of course, we can have but little sym- hy with them. One Universalist cler- man I met, however, of a different stamp. has become disgusted with the absur- ies of Balluoism and Balfourism, and nds now substantially on Unitarian und. He ranks high in the estimation his denomination, as a man of talent l intelligence. While supplying at thington, I went to New Haven, and ended the exercises of the anniversary preceding Commencement, consisting he Address before the Alumni, the Phi ta Oration, an Inaugural Discourse, by newly elected Professor of Oriental erature, and the Graduating Dissertа- ns of the Theological School. The Ad- ss before the Alumni, was pronounced Rev. Dr. Bushnell, of Hartford, and s a *most* masterly performance, *original* thought, and vigorous and brilliant in pression. The Discourse before the Phi ta, was delivered by Dr. Sprague, of pany, and was marked by his usual ele- ce of style, and fell very pleasantly on the ear, but in point of thought was of a very high order. The Inaugural course of Professor Salisbury, was very g, and I dare say very learned, but it s one of those things which we had ch rather read than hear. Of the ex- ses of the Theological School, I cannot ak in very high terms of praise, though ould be sorry to be thought hypercriti- The Essays were all of them respect- e, certainly, as compositions, but only of them, as it seemed to me, manifest- much talent, and there was not so much dom and freshness of thought as I ex- ted to find at New Haven. There were mber of slaps given at Episcopacy, some very poor sneers flung at the ocates of the abolition of Capital Pun- ment. One of the graduates defended so called doctrines of grace, (what a rible misnomer!) with infinite dogma- of statement, and pompousness of de- ry. The last Essay, on 'Preaching n Unknown Tongue,' was a really cap- performance, full of the raciest wit. ler this category, six varieties of chers were arranged, 1. The Learned. The Bombastic. 3. The Transcend- l. 4. The Metaphysical. 5. The ursive. 6. The Homœpathic. These e severally described with the most hic touches. In speaking of the Tran- dentalist, he said if he should some- s be asked to explain his own mean- he would be as speechless as a mum- who should be asked to decipher the oglyphics on his own sepulchre. The Homœpathic he described as dealing out ght in infinitesimal doses, and these extremely diluted form—making one last all day, and sometimes a weak ion of it unswer for an evening lec- There was serious matter in this y as well as humorous, and the hap- bination of the two qualities, made incommonly effective. There were ty-eight graduates, but only seven of had parts. New Haven is a most ming place. The city of Elms it is d, and well deserves the name. Some e private residences are remarkably ful and elegant. The college are now ing a library building, of gray stone, h bids fair to rival the one at Cam- ge, in beauty and completeness of ar- cture. Then there is the cemetery, unded by a noble wall, and shaded by tiful weeping willows. But I am oc- ing too much of your paper and will my pen down. G. M. R.

THE WORCESTER ASSOCIATION,

ill hold their next Meeting in Harvard, uesday, Sept. 19, at 5 o'clock, P. M.

A. HILL, *Scribe.*

For the Register and Observer.

NEWS FROM THE CHURCHES.

The Roman mother, when pointing to the children whom she had carefully educated, said, 'These are my jewels.' So, when reminded of them, or when they are pointed out to us, we find, that in the midst of our Churches, little known, we have

'Many a gem of purest ray serene.'

We had the satisfaction of passing the last Sabbath day at Beverly, North Parish. It is an offset from one of the oldest Parishes in Massachusetts colony, Rev. Mr. Upham's of Salem; the Rev. Mr. Thayer's of Beverly being taken from it in 1650; and this Parish set off from the latter, in 1713, being called the second or North Parish of Beverly. The present Unitarian Church, is the ancient building, standing on the same site but remodelled within a few years, which has greatly improved its outward and inward appearance, contributed to the comfort and pleasure of both speaker and hearer, and excited a new interest in the welfare of the Society, especially among the younger portion of the community. This Society in common with many others, has experienced many changes, and encountered not a few difficulties; but its present Pastor, Rev. E. M. Stone, with a strong mind, an earnest and faithful heart, and a self-sacrificing spirit, has successfully struggled with, and through them all for ten years, almost single handed, and it is but now beginning to see a better and more certain day. A vital interest in the subject of religion has been revived; numbers have been added to the Church; its audiences were perhaps never greater, and the Sunday School is as large as any for the size of the Parish, being fifty in number with twelve teachers, and is well conducted by Mr. Perry its Superintendent aided by the indefatigable labors of the Pastor, who besides his other duties, has the charge of a large Bible class of young ladies.

The day of my visit was devoted to the subject of Religious Education. The services in the morning were as usual, the devotional exercises by Rev. Mr. Stone, and the address to parents by the agent of the S. S. Society. In the afternoon, the children and teachers were addressed by the agent, and the parents, by the Pastor; at the close a collection was taken for the Library of the Sunday School, and a tract on Moral Courage distributed to each of the pupils. In the evening, there was a third service. It was chiefly occupied by extemporaneous addresses from the Pastor, preceded by the reading of the Scriptures, and accompanied with the usual devotional exercises. These addresses were on the highest themes of human interest; and were earnest, deep and impressive. Other remarks were made, and the services throughout the day excited a warm and lively interest on the part of both young and old.

The Town of Beverly, of which this Parish makes a part, has associated with it as natives of the place, some of the brightest names in the civil and commercial history of the State—Hale, Francis, Brown, Lee, Dane, Thorndike, the Cabots, &c., &c. A well written and interesting history of it has been prepared and published by Rev. Mr. Stone. It is highly appreciated, and those who are lovers of town histories and reminiscences of the early settlers of New England, would do well to possess themselves of it, if Mr. Munroe here, or the bookseller at Beverly, have any copies remaining. It will well repay a careful perusal. P.

For the Register and Observer.

SUNDAY SCHOOL AT SHERBURNE.

Messrs Editors,—you may be glad of a short account of the recent celebration of the Sunday School connected with the First Congregational Society in Sherburne, of which Rev. Richard Stone is Pastor. The School, on Wednesday last, assembled at ten o'clock, and repaired in the usual order and form to their beautiful Church. The procession was numerous; the teachers and children, numbering over two hundred. These with parents and invited guests, filled the Church. Prayer was offered by Rev. Mr. Sanger of Dover; Hymns were sung at intervals with fine effect by the children, which were followed by an address to the teachers, by Rev. Mr. Barry of Framingham; and addresses to the children by Rev. Mr. Sanger of Dover, and Mr. Pray of Boston.

After these services, they repaired in the same order to a fine grove in the vicinity, where a most bountiful supply of flowers, fruit, cakes and other food had been provided, and tastefully arranged by the ladies. Here, original hymns were sung, a prayer offered by Rev. Mr. Barry, and the food distributed and partaken of, with happy and grateful hearts. This done, the company were re-seated, and addresses made by the Rev. Mr. Sanger, Rev. Mr. Robinson of Medfield, Rev. Mr. Stone the Pastor, and the agent of the Sunday School Society. The company was dismissed at an early hour and returned to their houses, delighted with the pleasures, the religious services, and the general impressions of the day.

Three very striking facts should be stated in reference to this school and Society. The first is, that of this school of one hundred and fifty pupils, between *forty and fifty of them are between fifteen and eighteen years of age*, all of whom joined in this procession, led off by their teachers, and who thus set an example to others of the same age who are apt to feel too old to belong to the Sunday School, worthy of all imitation. The second fact is, that of the twenty six teachers, male and female, who belong to this school, *twenty of them are members of the Church.* The third fact is, that within the past year, the first of Mr. Stone's ministry in this place, between fifty and sixty, young and old, have become members of the visible Church; in which result, God has given, to this faithful and earnest minister of the Gospel, an ear ly increase, and a rich reward to his labors. L.

For the Register and Observer.

WEST DEDHAM FAIR AND TEA-PARTY.

The Ladies in West Dedham on Wednesday, the 6th inst, held a Fair and Tea-party, whose object was to furnish means for improving the appearance of the Burial-Ground in that place. A beautiful grove, composed of tall and spreading oaks was selected for the purpose. The day was one of the finest of the season, a day, which invites one abroad to breathe the open air. A large company assembled early in the afternoon. The articles offered, many of which were beautiful as well as useful, met with a rapid sale to ready and liberal purchasers. The refreshment tables loaded with a profusion of good things, principally by the benevolence of individuals, were visited by about three hundred guests, satisfied with the bountiful repast. Before the company dispersed, addresses were made by the Pastor of the Unitarian Society, by Rev. Messrs. Sanger of Dover, Huntoon of Canton, and Robinson of Medfield, and E. K. Whitaker, Esq., of Needham. The whole affair was conducted with great regularity, free from confusion. It was a happy gathering of old and young, friends and acquaintances, to enjoy an interchange of kind sentiment and a scene of innocent pleasure.

Great credit is due to the Ladies and to the Gentlemen, who assisted them in the arrangements for executing their laudable purposes. Their success equalled and even exceeded their expectations, about 275 dollars being at their disposal, after expenses are deducted, and which with means derived from other sources, will, we trust, be appropriated in such a manner, as to relieve a hitherto neglected spot of its desolate appearance. It is one of the encouraging signs of the times, that public attention is drawn to this subject and that the depositories of the dead are not forgotten by the living.—*Communicated.*

CONVENTION AT PROVIDENCE.

At the close of the semi-annual Convention of Unitarians held at Worcester last October, the subject of another meeting was referred to a Committee, consisting of Dr. Thompson, Mr Palfrey and Mr Hall. In accordance with the opinion of that Committee, confirmed by a recent request of the Council of the American Unitarian Association, a Convention is now appointed to be held in Providence, R. I., beginning on Tuesday, the third day of October next.

The meeting will be opened by public services on Tuesday evening. On Wednesday practical discussions will occupy the day, to be closed by public worship and the Lord's Supper in the evening. On Thursday the discussions will be continued as the time of the brethren may allow.

Ministers and laymen, desiring to attend this Convention, are invited to come on Tuesday afternoon to the house of E. B. Hall, when arrangements will be made for their accommodations as far as practicable.

EDWARD B. HALL.
SAMUEL OSGOOD.

Providence, Sept. 5, 1843.

WORCESTER CO. AUXILIARY BIBLE SOCIETY.

The Treasurer has received Donations from Worcester North, B. S., by B. Hawkes, Esq., Treasurer.

Collected in Westminster,	$25 50
From Sutton, B. S., by Wm. C. Capron, Treasurer, Harmony Conference,	12 50
From Methodist Episcopal Society, Fitchburgh, by Rev. Mr. Crandal,	4 00
From Evangelical Society, Lancaster, by Rev. Mr. Packard,	9 00
From Rev. Mr. Holmes, Agent Am. Bible Society, collected in Phillipston, Rev. Mr. Lovell,	22 44
From Hubbardston,	13 12
From Ashburnham,	4 00
From a Friend in Worcester co., Two Life Memberships,	50 00
From Westminster, Rev. Mr. Dean,	10 00
From Calvinist Society, Worcester, Dea. Taylor, contribution,	50 41
From Calvinist Society, Worcester, a Donation, Hon. D. Waldo,	50 00
From Calvinist Society, Worcester, Misses E. & S. Waldo,	50 00
From Calvinist Society, by Rev. Mr. Sweetser, Donation, Mrs. Salisbury,	100 00
	$410 97

TEMPERANCE ON SATURDAY, SEPTEMBER SIXTEENTH.

Cold Water Army Meeting of Children, Singing and Addresses, at 2 o'clock, P. M.

And a general meeting at 7 1-2 o'clock, to hear singing and speaking on Total Abstinence, by the popular lecturer, John B. Gough, in the Tremont Chapel, under the Museum, corner of Bromfield Street.

M. CRANT,
President of the Boston Tem. Soc.
CHAS. WADE, *Secretary.*

TEACHERS' SOCIAL UNION.

There will be a meeting of this Association at the Vestry of the Rev. Dr. Lowell's Church, on Monday evening next, at 7 o'clock.

Question.—Scripitural conversion—in what does it consist, of whom is it required? what is its value, and by what means may it be effected. DAVID PAIGE, *Sec'ry.*

WORCESTER WEST ASSOCIATION,

Will meet at Rev. Mr. Gage's in Petersham, on Monday, Sept. 18, at 5 o'clock, P. M. Public services next day at 11 o'clock, A. M.

C. BRADFORD, *Scribe.*

*** We understand that the Unitarian Society at Jamaica Plain, have extended an unanimous invitation to Mr. Joseph H. Allen, late of the Theological School of Cambridge, to become their pastor, which he has accepted, and that the 18th of Oct. is appointed for the ordination.

GENERAL INTELLIGENCE.

Anniversaries at Andover.—On Monday evening the 'Porter Rhetorical Society held its anniversary. The exercises consisted of four orations, by members of the graduating class. On Tuesday, P. M. a discourse was delivered by Profesor Lewis, of the New York University.

On Tuesday evening the Society of Inquiry held its anniversary. There were three addresses.

The exercises of the graduating class were held on Wednesday. The topics were ranged under three heads, as follows:—

SACRED LITERATURE.

1. The English Bible.
2. Sacred History—its Aid in learning Sacred Doctrine.
3. The Psalms—Material for Expository Preaching.
4. The Importance of good Sense to the Interpreter.
5. Imagination the vehicle of Inspiration.
6. Were the Scriptures originally intelligible to all?
7. Biblical Psychology.
8. The Peculiarities of John's Gospel

CHRISTIAN THEOLOGY.

9. Doctrine of the Cross, the Corner-stone of Christianity.
10. Influence of Belief in the Saint's Perseverance.
11. Government.
12. Immutability of the Divine Law.
13. The Tractarian Church.
14. Eclecticism.
15. The Harmony of Divine Truth.

ECCLESIASTICAL HISTORY AND SACRED RHETORIC.

16. Knox as a Preacher
17. Poetry—its Debt to Christianity.
18. The Influence of Heathenism on the Church in the Second Century.
19. The true Apostolic Church.
20. Latimer as a Preacher.
21. The work of Redemption progressive.
22. The philosophy of Ministerial Success.
23. The Tendency of Platonism in Christian Writers.
24. Congregational Church Polity safe and efficient.
25. The Preacher of one Idea.
26. The claims of Western Missions.
27. Eliot the Evangelist.
28. Connexion between Druidical and Papal Despotism.
29. Christian Liberality.
30. The Influence of Christianity upon History.

Bangor Theological Seminary.—The anniversary of this Institution was held on the 30th ult. There were twelve graduates. The topics of their performances was as follows.

Prayer, by Prof. Shepherd.
The Spirit Essential to the Christian Minister.
Diffusive Influence of Error illustrated by the Gnostic Heresy.
Appeals to the Passions.
The Early Ministry of New England.
'The Sword of the Spirit.'
The Augustinian Theology.
The Providences of God a pledge of the ultimate triumph of the Church.
The power of the Gospel, as depending upon a full and proportionate exhibition of it.
The Piety of the Prophets.
Reverence for the Bible.
The Relation of the Jews to the Conversion of the World.
Moral Beauty of the Divine Character.

Sabbath Convention.—On Tuesday Aug. 29, a highly respectable Convention of the friends of the Sabbath was held in New Brunswick, N. J. Chief Justice Hornblower presided. Gov. Pennington, who expected to have been present, addressed a note to the Convention of which the following is an extract. Alluding to his absence, he says:—

I regret it very much, as I sincerely wish to join my friends in every measure which may conduce to make us all more mindful of the obligation which rests upon us to observe the Christian Sabbath. The proposed meeting, it is understood, will suggest motives for its observance, and press the subject by every religious and moral obligation, without attempting any coercive measures. This is the only sensible course, and in that way I feel quite sure the meeting will do good. Indeed it would be worse than in vain to attempt any thing further. The Christian religion itself was never designed to be propagated by the sword.

The convention consisted of 118 gentlemen, representing all parts of the State of New Jersey; and among them were some of the most distinguished and excellent men in that State. The discussions were participated in by more than twenty clergymen, and others. In the evening a large assembly was addressed by Rev. Dr. Edwards.

Resolutions were adopted. We quote the following:

12. In view of the foregoing resolutions, which addresses themselves to the judgment and conscience of all intelligent men, we would most respectfully and earnestly request the owners and directors of all public conveyances to cease running them on the Sabbath day, and thus to set an example which, if followed, will be of unspeakable importance to the country and to the world.

13. Resolved, That a committee of seven be appointed, whose duty it shall be respectfully to present the resolutions passed at this convention to the directors and owners of railroads, canal companies and all public conveyances, and to ask that action may be taken by them in reference thereto, and that the same committee forward a copy of these resolutions to the Postmaster General.

17. Resolved, That the committee under the 13th resolution be authorized to call another similar convention at such time and place as they shall deem expedient.

The committee appointed under the 13th resolution consisted of Chief Justice Hornblower, Hon. W. Halstead, S. G. Potts, Esq., S. P. Brittain, D. S. Gregory, Esq., John Taylor, Esq., and C. L. Hardenburgh, Esq. were appointed a committe under the above resolution, and were authorised to add to their number.

Poisonous Effects of Type.—In one of the numbers of Dr. Braithwaite's London Retrospect, now being published, we find a case reported by Dr. Joslin, of New York, in which a compositor was attacked with a paralysis of the face, in consequence of bolding type in his mouth while correcting proof. It required some three or four months to effect a cure.

American Institute of Instruction.—A correspondent of the New York Observer, in an account of a 'Visit to Berkshire' has the following statement and remarks about Pittsfield, and the 'American Institute of Instruction,' whose recent anniversary was held at Pittsfield.

Upon reaching Pittsfield I was truly delighted. It is a beautiful town or village of 2500 inhabitants, an admiral summer retreat, surrounded by mountain scenery, and is the seat of the Berkshire Medical Institution.

I found the American Institute of Instruction holding its fourteenth annual meeting. Rev. Dr. Humphrey, of Amherst College, delivered the introductory address. Lectures on subjects pertaining to education, followed by discussions, were also delivered by Messrs. Page and Howard, of Newburyport; Alfred Greenleaf, of Brooklyn, New York; Prof. J. H. Agnew, of Newark, N. J.; R. B. Hubbard, Esq., of Worcester, Mass.; Cyrus Pierce, of Nantucket; Rev. S. Adams, and J. E. Murdock, Esq., of Boston; Rev. S. J. May, Lexington; Dr. Cyrus Mason, New York; and by Dr. Lambert on Physiology, with illustrations by means of the manikin. The audience in attendance was comparatively small,—the Commencement exercices at Williams College and Yale occurring at the same time; but the lectures and discussions were of a high order, and no parent, teacher, or patriot could help rejoicing at the evident progress and improvement made, from year to year, in the great business of educating the youth of our country. It is matter of regret, however, that these meetings cannot be held more frequently, and at or near most of the great centres of influence. If these meetings should be so held, and attended by parents and school committees, as well as by teachers, the school of our land could, in two years, be carried forward half a century. Although there is no 'royal road' to learning, our schools are susceptible of very great improvement; and this can be effected only by the mutual consultations and combined effort and co-operation of those most interested in their welfare. Our schools, to be blessings, must receive the regards of the good.

Puseyism at West Point.—A correspondent of the New York Evangelist complains that Puseyism is taught at the public expense, at West Point. He says:—

Spending a brief period at that place, I was pained and surprised to observe the patronage of the Government perverted to the support of Puseyism. The chaplain of the institution was accustomed, while I was there, to give utterance to some of the worst features of that heresy, and generally occupied for such purposes the morning service, when all the teachers and pupils of the Academy are compelled by law to attend.

This correspondent describes some of the sermons. One of them was on the doctrine taught in John vi. 53. 'Except a man eat my flesh and drink my blood &c.' After some remarks on the principles by which this passage was to be interpreted, he says:—

Hence the doctrine taught in these words is, *The necessity of real participation of the flesh and blood of Christ, in order to obtain eternal life. How* this can be, I know not. Nor do I understand the mystery of the Incarnation of the Son, nor that of the Trinity, and others. But the doctrine that we must really, essentially, to all intents and purposes, actually partake of the flesh, and drink the blood of Christ, in order for salvation, is more clearly taught than either of these mysteries, and many others equally essential. And those who reject this doctrine, reject it not because it is not a conclusion, drawn from Scripture, but because they cannot reconcile it with certain metaphysical or imaginary conclusions, that they conceive must follow. But we are bound to receive the doctrine without inquiring as to the consequences.

Here, then, is a knot which neither those who call these words figurative language, nor those who attempt to *explain the manner* in which we partake of the flesh and blood of Christ, are able to untie. *Each class of interpreters, therfore, cut the knot—the one by a stroke of rationalism, the other by a stroke of superstition.*

'A third sermon' says this correspondent, 'was an expansion and reiteration of the same position.' And he proceeds to say.

Now it is fair to ask if the people will be contented to pay for the preaching of transubstantiation, and whether there is not a little of the Jesuitism as well as heresy of Popery, in taking advantage of an office erected for other purposes, to preach that to which the vast majority who pay for it, are and ever have been utterly opposed?

Commander Mackenzie.—This gentleman arrived in this city on Wednesday last, and took lodgings at the Tremont House.

A Democratic State Convention was held at Worcester on Wednesday last, and nominated Gov. Morton and Lt. Governor Childs for re-election. No expression of preference for any candidate for the Presidency was made by resolution or otherwise, and Lt. Governor Childs and Hon Geo. Bancroft, were elected delegates at large to the National Convention, to be held in Baltimore, May 1844.

Accident on the Eastern Railroad.—About half-past eight o'clock on Tuesday evening, the express train of cars which left this city at five o'clock for Portland, met with a serious accident, causing the loss of life. When the cars were near Wells, Me., the engine ran off the track, in consequence of some villian having disarranged the rails by lifting one of them up and separating the connection. The engineer, Horace Adams, was instantly killed by the tender falling upon him, and a number of baggage cars and one passenger car were smashed to pieces. We cannot learn that any of the passengers were hurt, except one lady, whose ankle was badly sprained.

No motive can be assigned for this act, of course, until the culprit is discovered. A large party of the proprietors of land through which the road passes had been invited to ride over the road yesterday, (Wednesday) and it is supposed by some that the obstruction was intended to do damage to them.

We learn that Mr. Adams was about thirty-five years old, and has left a family living in Portsmouth, N. H.—*Courier.*

Cows upon the Tracks of Railroads.—The Americans are a people who travel day and night upon matters of business. They must do so from the extended nature of the country, and its internal commerce; and they prefer railroad travelling, because it is the most rapid, and generally the most safe, and therefore the best adapted to their necessities. Daily experience shows, however, that the advantages both of speed and safety will be lost, if cattle are permitted to cross these roads without restriction. The lives of Engineers, it may be said, are as much or more exposed by the danger of collision with any object than the lives of the passengers, and this ought to induce caution on their part. But in vain do they attempt to arrest a train, going at proper speed, in time to avoid a cow or other large animal, suddenly crossing the railroad, as they often do near a curve, or from some place of concealment by the road side. How then are these dangerous collisions to be prevented? The railroads cannot be fenced in, nor can they be abandoned. The community must travel upon them, and that with proper speed, or they are of no use; and to shut them up by continuous fences would be to close numberless county roads, which are of great value to the community. The question then occurrs, and must recur to the Legislature of every State, are the lives of the community, while they are travelling upon their lawful business, to be unnecessarily exposed? or, are the owners of cattle, in the vicinity of railroads, to be required to fence their cattle in? The danger is great, the question is an important one; and the sooner it is met by Government and the community, the better.—*Richmond Inquirer.*

A Simple Remedy —The New York Sun says: —'If some common salt be put into the water when washing cabbages or greens, preparatory to cooking them, the snails, slugs, worms, &c., will come out and sink to the bottom, so that they need not be boiled with the vegetables. It is impossible to wash them out, except the cabbages be taken to pieces, and people generally like to have this vegetable served up whole.'

Printer's and Publishers' Outstanding Accounts.—A thousand such accounts at ten dollars each, amount to ten thousand dollars—a handsome sum these times were it all collected. The same number at five dollars each, amount to five thousand dollars. Should not then *every* subscriber to a paper—in order to do as he would be done by, and thus fulfil the golden rule—cancel at once his printer's account, be it more or less—that he may not be one of the thousand, or the five hundred, or even of the fifty, who may think that because the debt is small it is of but little consequence to his printer. This is no dun—but the statement of a question in equity, for the solution of none else but those whom it may concern.—*Selected.*

Emigrants.—Last week, over one hundred Prussian emigrants, bound to Wisconsin, were conveyed to Troy, New York. They are part of a society of Lutherans, and are soon to be followed by the remainder, numbering about fourteen thousand.

The Current Turned.—We noticed yesterday a large number of buckets at the Railroad depot in this city, in nests of three, on their way from the manufactory at Milford, to Philadelphia and Baltimore for a market. The lot we saw, we understand are a few thousand to be taken off rather as a sample for workmanship and price. These buckets were manufactured by Rufus Davenport at Milford, where is fitted suitable machinery for making them, and also for making water pails of a neat pattern and very durable.

We understand there is also another factory of a similar kind at Great Works, where business is vigorously prosecuted, and another still at Monroe, a few miles from here.

A few years since our market was almost wholly supplied with pails and buckets from abroad, and Hingham was then the great fountain head for supplying them. The current has now turned, and our section of the State is able to furnish a supply for half creation. A few years, or, perhaps months of successful labor with the machinery of these factories, will pay back all the buckets heretofore purchased from abroad. It is very pleasant to know, that our home manufactures are on the increase, and are prosperous.—*Bangor Whig.*

To Suppress Duelling.—A very numerous meeting of noblemen and gentlemen was held in London on the 4th of August, to consider and adopt a memorial to the Queen, asking her to make some decided and public manifestation of her aversion to the unchristian practice of duelling. Viscount Lifford was called to the chair, and among those present were Lord R. Grosvenor, Lord H. Cholmondely, Sir Edward Parry, three admirals, and a considerable number of army and navy officers. The memorial was read and agreed to, and a deputation appointed to present it. A vote of thanks being moved to the chairman, he stated, in returning thanks for the compliment, that the institution for the suppression of duelling already numbered 416 members, of whom 23 were noblemen, 15 sons of noblemen, 18 members of Parliament, 20 baronets, 36 admirals and generals, 32 colonels, 56 captains in the royal army, 26 majors, 42 captains in the army, 26 lieutenants, and 28 barristers.

An Indian Treaty of Peace.—The St. Louis Republican of the 15th ult. says:—'We learn from the Upper Mississippi that a Treaty of Peace has been concluded between the Sioux and Chippewa tribes of Indians, under the auspices of the United States. The treaty was signed on the 4th ult., and has been sent to Washington. A sanguinary hostility has for many years prevailed between these tribes of Indians.'

MARRIAGES.

In this city, on Tuesday morning, at the New South church, by Rev. Mr Young, Mr Orlando Tompkins to Miss Frances Henrietta, daughter of Nathan Viles, Esq.

Also, at the same time and place, by Rev. Mr Frothingham, Mr Wm A. Viles to Miss Eliza Walter, daughter of Wm B. Fowle, Esq, all of this city.

On Tuesday evening, by the Rev. Mr Young, Mr William Makepeace, Jr. to Miss Sarah Hughes.

In Sterling, Mass, Sept 3d, by Rev. David Fosdick, Mr Reuben M. Ho man of Lunenburgh, Mass. to Miss Martha O. Jewett of Sterling.

DEATHS.

In this city, on Wednesday, Mrs Sarah, wife of Richard M. Baker, 39.

13th inst. Mr Jabez Fisher, 57.

In the Naval Hospital, Chelsea, 8th inst, Erastus Wright, O. S., 26, a native of Massachusetts, belonging to the receiving ship Ohio.

In Salem, 7th inst, Hon Nathaniel West, of Indianapolis, Indiana, 55, a graduate of Harvard University, of the class of 1807.

In Newburyport, on Monday, Mr James Horton. He complained suddenly of feeling unwell, fell, and almost instantly expired.

In Mansfield, Ct, 2d inst, Mr Sylvanus Conant, 92 1-2, a patriot of the revolution.

Died at Amherst, Sept. 11, Gen. EBENEZER MATTOON.—Another of the heroes of the revolution and venerable men of a past age has gone. Gen. Mattoon was born at Amherst, Aug. 1755. He graduated at Dartmouth College in 1776, being the fifth class of graduates and he being the oldest but two of the living graduates of that Institution. With all the ardor of youth he entered into the Revolutionary struggle, which had then begun, and was appointed Lieutenant in a Company of Artillery. He was honorably noticed for his skill and bravery, and advanced to the post of Major. He bore a distinguished part in the battle at White Plains. On the breaking out of Shay's insurrection, he was appointed aid to Gen. Shepherd.

In 1794, he was a member of the Senate of this Commonwealth, and in the same year was appointed Sheriff of the Old County of Hampshire,—an office which, with the exception of 1810, he held until 1816, when he was appointed Adjutant General of the State. For many years he was Maj. Gen. of the 4th Division of the Massachusetts Militia, and by his knowledge, activity and firmness, did much to elevate that arm of our nation's strength and give it an efficiency from which, alas it has sadly fallen. For several years, he was an exemplary member of the 2nd Congregational Church in Amherst, and we hope has gone to the reward of the righteous.—*Northampton Courier.*

MISS BREMER'S WORKS—Mary Howitt's translation, The Neighbors; The Home; the President's Daughters and Nina, complete in 4 vols for 50 cents—a supply always on hand at s16 CROSBY'S, 118 Washington st

FOR $1,50 A REAM—Ames' Ruled Letter Paper, a superior article. Also, a superfine article of Letter Paper for $2 a ream—may be had at W. CROSBY'S & CO, 118 Washington st. s16

HYMNS ON CARDS, for the younger scholars in Sunday Schools, prepared expressly for schools of the Unitarian Societies—price $3,00 a hundred—for sale by W. CROSBY & CO, 118 Washington st. s16

SAXTON, PEIRCE & CO, 132 Washington st. have this day received, THE GIFT, a Christmas and New Year's Present for 1844, beautifully bound in different styles morocco and calf, embellished with eight highly finished engravings from the best artists, and containing contributions from N. P. Willis, Hoffman, Channing, Gould, Mrs. Sigourney, R. W. Emerson, Sargent, Miss Leslie and other distinguished writers.

Also—The Literary Souvenir, a Christmas and New Year's Present for 1844, embellished with 10 fine engravings. s16

GREENWOOD'S WORKS—Lives of the Apostles, 16mo; Chapel Liturgy, 5th edition, 12mo; Sermons to Children, 12 mo—do of Consolation; Social Services for Sabbath Schools, 18mo.

Received and for sale by WM. CROSBY & CO., 118 Washington st. s9

REV. MR DAMON'S ADDRESS, delivered at the Consecration of the Cemetery at West Cambridge, June, 1843.

Just published and for sale by WM. CROSBY & CO, 118 Washington st. s9

SCHOOL FOR YOUNG LADIES.

THE SUBSCRIBER'S School for Young Ladies will be re-opened in his commodious rooms, under Park Street Church, on Monday, the 18th instant. He will be assisted by Miss M. A. L. Smith, the accomplished assistant teacher in the School of the late S. P. Miles, Esq.

s9 4t JOS. HALE ABBOT.

POETRY FOR HOME AND SCHOOL,—Selected by the author of 'Theory of Teaching,' and 'Edward's First Lessons in Grammar.'

The judgment and good taste shown in this compilation, are as remarkable as the talent so manifest in the author's previous original publications. It will be found, we think, to answer entirely the end proposed. A selection could hardly be made that should address itself more winningly to the heart, the fancy, and the religious sentiments of the young reader.—Christian Examiner.

This collection we regard as well adapted for use in schools. * * * While this collection has many pieces which must delight persons of any age, it has one for the youngest readers, and is as well adapted to the family circle as to the school. It gives to children all they could cull from many volumes, and if interwoven with their earliest recollections, will be remembered with delight in future years.—Portsmouth Journal.

We commend this selection of poems to the favorable consideration of the public. * * * We have found in it several gems of thought and expression which are not readily to be come at in any other collection.—Boston Courier.

The compiler has some very just views on the importance of imagination and taste in a complete education.—Portland Christian Mirror.

Such a collection cannot fail to be acceptable to instructors, as a treasury of pieces suitable to be committed to memory by the young, and to all lovers of good poetry, be they young or old.—Boston Daily Advertiser.

Recently published and for sale at SIMPKINS'S, 21 Tremont Row, Boston. sept 16

NEW AND VALUABLE WORKS—Gazeteer of the United States—a complete descriptive and statistical account of the United States, containing a particular description of the States, Territories, Counties, Districts, Parishes, Cities, and Villages, Mountains, Rivers, Lakes, Canals and Railroads—with an abstract of the census and statistics for 1840, exhibiting a complete view of the Agricultural, Commercial, Manufacturing and literary condition and resources of the country.

Gun's Domestic Medicine, or poor mans friend in the hours of affliction, pain and sickness. This book points out in plain language, free from Doctors terms, the diseases of men, women and children, and the latest and most approved means used in their cure and is intended expressly for the benefit of families. It also contains description of Medicinal Roots and Herbs of the United States, and how they are to be used in the cure of diseases.

Neander's History of the Christian Religion.

For sale at wholesale and retail by SAXTON, PEIRCE & CO, 133 Washington st. a26

DR. CHANNING'S WORKS—The Works of Wm. E. Channing, D. D., complete in 6 vols, large 12mo, handsomely bound in cambric. A supply always on hand at CROSBY'S, 118 Washington st. s19

THE HUGUENOTS, by Mrs Lee—The Huguenots in France and America, by the author of Three Experiments of Living, Luther, Cranmer, &c. &c., 2 vols, 12mo—just published; for sale by W. CROSBY & CO, 118 Washington st. a12

DAGUERREOTYPE.

H. LONG respectfully solicits the attention of the citizens of Boston to his clear, bold, and beautiful Daguerreotype Miniatures, which he asserts have never been excelled, and in only a single instance equalled in this country or in Europe. The time of sitting for a picture varies from thirty to fifty seconds, and accidents excepted, a good picture is secured at one sitting.

Rooms No. 96 Washington st. aug 19

FOR THE BENEFIT OF THE DEAF.

THIS is to certify that my wife, having been afflicted with the loss of hearing for a year and a half, has suddenly recovered the same by the use of SCARPA'S OIL FOR DEAFNESS. It was with much reluctance that she made trial of it, considering it, at first as quack Medicine; but being encouraged by the example of others whose names were produced in favor of its utility, her consent was obtained; and I am happy to say that her hearing is now more than ordinarily acute. A few drops of the Oil only, (on two applications,) completed the cure. I wish that those suffering under the same malady might 'go and do likewise.'

THOMAS E. PRESSEY.

Newburyport, April 6, 1843.

For the benefit of persons at a distance, I would add that Mr Pressey is a Merchant, of Pleasant st., and will be happy to give any additional particulars to those who may wish to inquire of him.

SCARPA'S OIL is constantly for sale at my Book store, No 2 State st, Newburyport.

CHARLES WHIPPLE.

Sold also by Henry Whipple, Salem. a 19

MEDFORD BOARDING SCHOOL FOR BOYS.

THIS INSTITUTION is situated a few rods from the village of Medford, five miles from Boston, and three and a half from Harvard University. The buildings and grounds are spacious, and adapted in all respects to the purpose for which they are designed. No pains will be spared to render the pupils thorough proficients in all the studies which are necessary to fit them for active life or a collegiate course, and the utmost attention will be paid to their health, manners, and moral character. The Academical year is divided into Four Terms, the first of which begins on the 7th of June. Further particulars made known on application to the Principal. JOHN Q. DAY.

July 15.

BIBLES—A good assortment of Pocket, Octavo and Quarto Bibles, in different styles of binding, some of them very rich. Also, the Folio Pulpit Bible, handsomely bound. For sale at SIMPKINS'S, 21 Tremont Row. a26

YOUNG LADIES' SEMINARY,

IN CHARLESTOWN, MASS.

Dr. C. SOULE CARTEE, Principal.

THE FALL TERM will begin on Monday, the 4th day of September next.

The course of instruction is *systematic* and *thorough*, embracing all branches usually taught in Female Seminaries. The pupils from abroad board in the family of the Principal, and are under the united supervision of himself and lady. Every attention, calculated to promote their health and happiness, and the due development of their intellectual, moral and physical powers, will be carefully bestowed.

Terms—For instruction in English and Classical studies, with board and washing, $50 per quarter. The ornamental branches are taught by accomplished Professors, and, being optional, are made an extra charge.

For more particular information, please apply to the Principal.

REFERENCES—Rev. Geo. E. Ellis, Rev. P. H. Greenleaf, Dr. A. R. Thompson of Charlestown; Geo. B. Emerson, Esq., George S. Hillard, Esq., Rev. Dr. Vinton, Rev. Jas. Coolidge of Boston; President Wayland of Brown University; Rev. F. A. Farley of Brooklyn, N. Y.; President Sears of Newton; Rev. C. A. Farley of Eastport, Me.; John Sergeant of Philadelphia. j15

SCHOOL FOR YOUNG LADIES.

THE FALL TERM of the Subscriber's School for Young Ladies will commence on September 4th, in conv

POETRY.

For the Register and Observer.

TO FRANCES BROWNE ON READING THE LINES ENTITLED 'THE FIRST,' PUBLISHED IN THE 'MONITOR,' 29th August.

The last, the last! oh dearer far,
To call from mem'ry's cells
The lingering gleams of hope's bright star,
That in each bosom dwells;
The last fond look, the last warm tear,
The latest murmur'd sigh,
The tender word, the minglings dear
Of thoughts that never die.

It may be that the first was blessed
Beyond all after years,
Yet green in memory is impressed
The last of rapture's tears;
And oh! the last sweet token-toy,
How fondly is it cherished,
A flower perhaps, that brings a joy
That fades not when 'tis perished.

The glorious hue of sunset hours,
The last sweet evening star,
The last fond echo as it pours
Its music on the air;
The last, not least, the thrilling strain
From thy sweet lute that went,
Comes soothingly as summer rain
From heavenly fountains sent.

What though no more the eden flowers
Of youth's spring-time may bloom,
Soft twilight's calm and roseate bowers
May yield as rich perfume;
And gliding on with spirit wings,
Our opening vision burst
On fairer scenes, and purer things
Than e'er can bless us first.

Although a first must always be,
Not always is it best;
The joys and griefs of infancy,
How soon are they suppressed;
And riper youth's enchanting gush
Of feelings warm and true,
Too soon temptation's meteor rush
The victim will pursue.

And then first joys—first blights of life
Shall yield their feeble trust,
To manhood's high and noble strife,
To overcome at last.
The conquest o'er, the battle won,
The early conflict past,
As sinks to rest the glorious sun,
So shall he sink at last.

Boston, Aug. 30, 1843. ANNA.

MISCELLANEOUS.

CELEBRATION OF THE SUNDAY SCHOOL, CONNECTED WITH THE FIRST CONGREGATIONAL (UNITARIAN) SOCIETY IN TAUNTON.

On Thursday, Aug. 24th inst, the teachers and scholars of our Sunday School in Taunton, accompanied by parents and friends, in pursuance of previous notice, assembled at the Church for the purpose of completing the arrangements, and forming a procession to proceed to the Railroad depot, for an excursion to Norton. Under the supervision of Mr. T. Gordon, aided by the superintendent, J. P. Ellis, Esq. and the teachers, the procession was formed numbering some two hundred, and at half past 10 o'clock, A. M. marched to the depot. From the depot they started about 11 o'clock, and proceeded to Mansfield, stopping a few minutes, and returning thence to Norton, where the train stopped near the house of John Sweet, Esq. and the joyous and delighted passengers were safely and expeditiously set down.

Here the procession was again formed, and marched to a most beautiful grove of oaks, about a quarter of a mile from the Railroad, owned by Mr. Sweet, and very politely proffered by that gentleman for the occasion. Upon arriving at the ground, the tables were found prepared in the form of a star, with a circular centre, combining much good taste, with effect, convenience and facility of access. Two large tents were pitched upon the ground, at a convenient distance, adding novelty and beauty to the picturesque scene—in which was deposited the good things to be used on the occasion. Some half dozen swings hung invitingly from the lofty limbs of stalwart oaks, ready to receive the joyous comers. Every thing seemed to have been fitted exactly right for the occasion—and great praise is due to the young gentlemen, who had in charge these preparations, for the perfect manner in which their trust was discharged.

Near the tables there was a small stage erected for the speakers, and benches were placed in front of the stage for those in attendance to be comfortably seated during the services.

In a very short time after arriving upon the ground, the ladies with that ready tact and graceful ease which always characterizes all their handy work, spread over the tables in great profusion, an almost countless variety of the choicest kinds of cakes, bread, cold ham, &c.—together with peaches, lemonade, &c. &c.

At the grove, by previous invitation, the school was joined by the Norton Sunday school and a large delegation from the Mansfield Unitarian Sunday School. The tables and their contents were of sufficient extent, and capacity to accommodate all present, notwithstanding the whole number could not have fallen much short of 400.

After the tables were arranged, the scholars were called together by J. P. Ellis, Esq. and addressed in a brief and pertinent manner. The Rev. Mr. Stone then addressed the Throne of Grace in a fervent and appropriate prayer, after which the following original hymn was sung:

Hail, joyous day! hail hour of mirth!
Hope's fairest ray now gilds the earth:
Once more, once more, a happy throng,
We come to pour the voice of song.

'Neath nature's bright and ample dome
With bosoms light we come, we come!
Here may the prayer from each lip given,
In love's own air exhale to heaven.

As pure and bright each heart this day,
In heaven's own light shall leap and play,
Here we will sing, child, teacher, all,
And heart-harps string whose tones shall fall.

And rise and swell, in melting notes,
From hill to dell where echo floats.
Thanks, thanks, Great King, to thee we give,
Thy praise we sing, in thee we live:—

Oh! bless us here; thy smiles bestow,
As near, more near the grave we go:
Those smiles will form hope's fadeless bow,
As life's fierce storm shall swell and flow.

The audience was then addressed by Hon. Henry Williams, Member of Congress elect from this District, in a very apposite and eloquent manner. We have never listened to this gentleman with more pleasure and satisfaction than we did on this occasion. His appeal to the scholars, and his remarks upon the Bible were most beautiful and eloquent, and could not fail of touching the hearts of both parent and child.

After the close of Mr. Williams remarks the following original hymn was sung.

Bless with thy presence, Lord! and cheer,
The youthful band that gathers here,
The tribute of their hearts to pay,
In the glad freshness of their day.

Pure pleasures of the summer hour,
The grove, the hill, the stream, the bower,
The flowers, which nature in her mirth,
Spreads freely o'er the smiling earth—

All, all, are giv'n us here to-day—
And while the hours run swift away,
And ere the golden light is dim,
We'll raise once more our voice to Him!

Who ever all his blessings pours,—
Sunlight, and storm, and heat, and showers;
Emblems of life in age and youth!
While clear above beam love and truth.

O, guide us by that truth and love,
That we may all thy children prove,
And mingling kindness with our faith,
Press firmly on in virtue's path.

The company were then notified by the superintendent to gather round the tables, a blessing was asked by Rev. Mr. Tilden—and the 400, more or less, were then regaled to their hearts content, with the bountiful supplies of good things, furnished by the liberal hearts and hands of families connected with the society.

After the repast was finished, the children amused themselves by swinging—ranging the woods—gathering wild flowers, berries, &c. The sky was overcast with a mantle of clouds during the whole time, but no rain fell, and the day was all that could be wished. During the afternoon two select hymns were sung. The scholars and teachers were also addressed by Rev. Mr. Tilden, in a most fervent and touching manner—his remarks seemed to well up from the depths of the very best of hearts, and those addressed to the children were peculiarly appropriate and beautiful. During his address he paid a high and well merited compliment to Hon. Henry Williams for his remarks upon the power of the Bible and the necessity of moral culture.

The service of the day was closed by a prayer from Rev. Mr. Sweet. Thus beautifully and pleasantly passed away the Sunday School Pic Nic. Not a disappointment nor accident of any kind occurred to mar or disturb the pleasures of the day. All was unmingled delight—every heart was light and joyous—every bosom throbbed with pleasure and all seemed inspired with love and gratitude upon this truly delightful and auspicious occasion. Long, long will the day be remembered, by the grateful and happy band, which assembled to join in the celebration. About 4 o'clock P. M. the company left the ground, and soon reached the Railroad, when they again took seats in the cars, and in a few minutes were safely landed in the village, and sought with grateful hearts their homes.

We think that this manner of celebrating Sunday School anniversaries is altogether the most suitable and pleasant. The excursion in the cars, and the pic nic in the grove gave zest and added variety to the celebration, and so far as we could judge the children all seemed highly delighted and pleased with the excursion. We hope that this course will hereafter be adopted as it is certainly much more pleasant for the scholars than any celebration can be at home, disconnected with an excursion in the cars.

FATHER MATTHEW.

The following is an extract from Mr. Lewis Tappan's lecture at Brooklyn:

I met a man who knew Father Matthew in Cork, and who was a temperance man and an abolitionist. He told me that Father Matthew was pastor of a Catholic church in Cork. There was a man named William Martin residing in his neighborhood, who got him to read some of the temperance papers, and subsequently to take the temperance pledge. He then commenced preaching temperance and getting the members of his flock to take the pledge—which increased to other individuals, and in a short time it required all his time to administer the pledge. He went to Limerick, a short distance from Cork, for the purpose of administering the pledge, expecting to find about 500 people there, instead of which, 20,000 had collected, all anxious to have the pledge administered to them. Father Matthew was overpowered with the excess of his happy emotions. He said it was the Lord's doing, and there was no greater proof of it than his having selected such a humble individual as himself for the task. His Bishop went to him soon afterwards, and remonstrating at his departing from the legitimate course of his religious duties. He said, don't you know that the publicans in the country do more to sustain our religion than any others?—'Yes,' was the reply of Father Matthew, 'I do; and I know also that your brother is one of the largest distillers in the country.' Father Matthew, aware that he would be the object of clerical censure, and perhaps removal, wrote to the Pope at Rome, and got a commission sent back to him as Vicar Apostolic, which took him out of the hands of the Bishop in Great Britain and Ireland. The Pope said to him, 'you look to me and I will look to you,' so that we have to commend the Pope for one good thing at any rate. Father Matthew now travels free wherever he chooses to go, as no one thinks of charging him any thing. He has been charged with parsimony in taking a shilling each for medals, but he is not amenable to the censure, as the amount is not more than the cost. He is independent as to pecuniary circumstances, as he enjoys £900 a year, which he inherited from his father, and which for a single man, as from his situation he necessarily is, furnishes an abundance for his support.

I saw Father Matthew at Liverpool, and a little party was made up for him to dine with us. Dinner was waiting, but he could not come, because he said if he did, twelve hundred persons would go away without taking the pledge. We went up to the Catholic Chapel and saw a number of men and boys crying out and selling Father Matthew's Temperance Sermon of last Sunday. On coming to where Father Matthew was, we found him administering the pledge to sixty and a hundred persons at a time. His mode of doing so was to make them kneel down and repeat the pledge as he pronounced it. I was introduced to him as from the United States. He took hold of both my hands, and said he was always glad to see any one from the United States, and asked me as to Mr. Delevan and others. In 1815, I gave the first pledge in favor of Temperance, but thought on this occasion I might as well renew it, and applied to Father Matthew to that effect. He said he would administer it to me alone, and did so, at the same time giving me his medal.

The hair of Father Matthew is a little grey. He told me that he was about fifty-four years of age. He wears a long surtout, which comes about half way between his knees and ankles, and old-fashioned boots over his pantaloons. He shakes hands with so many that his hands and face usually shows the effects of it. He is no way particular, kissing the faces of the little children which the mothers hold up to him, whether clean or dirty. He administers the pledge to a large number at once. He then gives them what he calls the sign of the cross, which is a little dab on the forehead, and it is incredible how fast he gets through with them, completing probably thirty in a minute. By request I then addressed the people—told them my maternal ancestors belonged to Ireland. Hurrah for Ireland, was the loud applause. I then told them that if Father Matthew came to New York, fifty thousand Irishmen would assemble with him in the Park to take the pledge. Hurrah for New York was the reply. And thus they continued greeting in a good-humored manner what I advanced.

[A Chapter for Children.]

INTERESTING ACCOUNT OF A WHALING VOYAGE IN THE ARTIC SEA.

The ship Endeavor, of 370 tons, sailed from Whitby in March 1835, amply provided with every necessary for the object of her voyage, and the comfort of her crew. She was well *doubled* and *fortified*, that is, she had extra planking on her frame, and was strengthened at her bows, interiorly by additional timbers, and outwardly by iron plates, &c. to enable her to resist the tremendous pressure of the ice in which she might be enclosed. She was so rigged as to admit of rapid and easy manœuvreing, it frequently happening that but a few men are left on board at a time, when every resource of skilful navigation must be employed either to keep in sight of the boats, or to avoid impending danger from ice.

Her first destination was the harbor of Lerwick in the mainland of the Shetland Isles, where most Whalers stop for the purpose of completing their complement of hands, of receiving their final equipment of stores, and of making several arrangements for their ulterior object, such as taking down all useless appendages to the masts and rigging, and setting up a crow's nest.

Having completed these preparations, the Endeavor finally sailed on the 3rd of April with a favorable wind, and proceeded on her course for Davis's Straits. As soon as they had arrived in the latitude where they expected to meet with *fish*, the boats were got in readiness for instant use, and every preparation made for action.

The boats were arranged three on each side, and slung from the davits, so that any one, or all, could be lowered in a minute, on a signal being given that a Whale was in sight. The Whale-boat is from twenty-four to thirty feet in length; it is built to unite the properties of being easily managed and rowed with speed, and yet to endure considerable strain and heavy seas. A boat's crew consists of seven or nine men, and carries about eight hundred weight of whale-lines and implements: the boats are broad in proportion, to resist the efforts of the animal when diving, which would otherwise drag them under water, an accident of not uncommon occurrence notwithstanding.

Each boat, when equipped for use, is provided with two harpoons, six or eight lances, and five or seven oars; a small flag to be set up at the stern as a signal when a Whale is struck; a *tail-knife*, used for cutting the fins of a dead Whale; a rest, on which the harpoon is laid to be ready for instant service; an axe, to sever the line if necessary; a small bucket for bailing the boat and holding water to wet the running line, to prevent the friction from setting the boat on fire; a grapnel, boat-hooks, snow-shovel, and a few other articles. The largest boats are also furnished with a small windlass fixed across the thwarts for the purpose of winding up the line which has been carried out by a Whale, after the animal is killed. Sometimes a harpoon-gun for discharging the weapon from is used, this being a short gun mounted on a swivel near the bows of the boat; but it is by no means generally used in the best appointed vessels.

The harpoon is prepared for use by having a piece of rope eight or nine yards long spliced round the shank, the swelling of which, made to receive the handle or *stock*, keeps the rope from slipping off. The other end of this rope is made fast to the stock, which being put into the shank with sufficient firmness to retain its place during the cast, is nevertheless shaken out by the motions of the wounded Whale. The object of this arrangement is that the hold of the barbed harpoon may not be endangered by the motion of a long lever like the stock, and this latter, by being fastened to the harpoon, helps to indicate the situation of the Whale beneath the water, as it floats on the surface and is not lost.

Every harpoon is stamped with the name of the ship, that in case the Whale gets away and the harpoon is recovered by some other vessel taking the animal, the right of ownership may be determined. After these preliminaries the point and barbs are cleaned and sharpened, and covered with canvass or oiled paper to preserve it so till it is put into the boat and attached to the line for immediate use. A weapon thus prepared is said to be *spanned in*.

The Whale-lines are made of the best hemp and in the most careful manner. They are about three-quarters of an inch in diameter, and are in lengths of 120 fathoms, six of which spliced together are put on board each boat, making a total length of 4320 yards. The harpoon being attached at one end, the rest of the line is coiled with the utmost regularity in the compartments of the boat, and the end is provided with an eye or loop, to allow of another length being added on from another boat if necessary.

The common Greenland Whale averages from fifty-five to sixty feet in length, and about thirty or forty feet in girth; its skin is smooth and dark-colored; the tail, though short, is often twenty or twenty-five feet broad; the head is enormously large, and has no neck; the upper jaw is furnished with a series of laminæ, attached to the one, instead of teeth. These laminæ are what we call whalebone, and are fringed on their lower edges with hair, and form, when the animal partly closes its mouth, a kind of screen, or sieve, which allows the exit of the water, but retains the small sea animals and fish which is drawn into the cavity, and which constitute its food. The eye is disproportionately small, not much exceeding that of an ox; yet the animal possesses a tolerably good sight, and its hearing is described by Captian Scoresby as not so dull as we might be led to imagine, from the total want of any external appearance of an ear.

On the 23d, the master, who was in the crow's-nest, gave a signal to those on deck, that a *fish* was in sight. Two 'crews' instantly leaped into their boats, which in less than a minute were lowered into the water, and were off in pursuit; and in consequence of several more Whales being discovered, the first were speedily followed by two other boats to support and assist them. The boats first despatched rowed for a large *field*, near to which the animal had been seen, every man keeping an anxious lookout for its re-appearance, which, fortunately for the success of the chase, took place about a quarter of a mile ahead. Great silence was preserved, the weather being so tranquil at the time that there was danger lest the noise of the oars, however skilfully and smoothly pulled, would alarm the Whale, the steerer signalled to the crew to rest on them while he sculled the boat up to the animal by means of the oar always used, on these occasions, to steer with, instend of a rudder. But the distance had been under-estimated, and before the boat was near enough to justify the harpooner in casting his weapon, the short period of time which the Whale remains at the surface elapsed, and the animal again disappeared; but from the direction in which it was lying, and from the eddy raised as it glided beneath, the crew were enabled to follow without losing much way. They rowed however full two miles before the whale rose to the surface; and when it did so, it was found to be nearly at equal distances between three of the boats, two of which had now joined the first in pursuit of this, the largest of those Whales which had been seen from the nest. All eager in the chase, approached with like caution; and when one of them succeeded in running close upon the creature, the two others were not thirty yards from it.

REV. MR PENNINGTON.

Lewis Tappan, who attended the late Anniversaries in London, lately delivered an interesting speech in Brooklyn, N. Y., describing many incidents which occurred during his absence. The following is his description of the reception in England of a colored American preacher:

'Mr Pennington, of Hartford, Conn., who is one of the blackest men I ever saw, was invited to make a speech, and did so. He sat in the meeting beside Lord Morpeth. In his speech he said everything in the right manner and in the right way, and Lord Morpeth in returning thanks said he did so in particular for the speech of "our colored brother," as he called him, which speech he said convinced him, that such people could adorn any situation that they were called upon to fill. One of the London papers said that the speech of Mr Pennington was the second best made at Exeter Hall that day, and they did not know but that it was better than even Lord Morpeth's. Mr Pennington went over to England in the steerage of a ship, not being able to procure a passage in the cabin, but was invited during the voyage by the passengers and officers into the cabin to preach for them. One little incident occurred which will show the estimation in which he was held in London. I was invited with the other members of the United States delegation to the house of the celebrated Mrs. Opie, now about 70 years of age, and the authoress of many excellent works. She said she had received a letter. It was from brother Pennington. He said that he was very sorry that he could not be one of the party, but having made twelve anniversary addresses since his arrival in London, and being engaged every night, he could not accept the invitation, but hoped he would be able to pay his respects to her before he left.

I was invited to a charter meeting, in which were several principal men. The English women love to be at such meetings, and they have soirees to breakfast, and tea, at which the women as well as men assemble and take great interest in the political addresses delivered. While one of the members of Parliament was speaking, a waiter cried out in a stentorian voice, "the Rev. Mr Pennington, from the United States." This is the usual way of announcement when any distinguished personage arrives. They had probably seen him at Exeter Hall, and considered him entitled to the attention. He came in and took his seat beside the chairman. Another high mark of distinction was shown to him. The University of London has conferred on him the degree of Doctor of Divinity, so that although the humble Rev. James W. C. Pennington went out in the steerage of a ship, he comes back "The Right Rev. Dr. Pennington." I believe the Rev. Dr. Cox was instrumental in the conversion and bringing out of this talented man.'

MANAGEMENT.

You will always observe one thing among inferior women. They will make more noise in endeavoring to keep their children quiet than their children themselves, and yet the little ones will be forever in an uproar; while a woman of intelligence not only keeps her family quiet, but herself also.

A PAGAN'S ANSWER.

Euclid, the disciple of Socrates, having offended a brother, the brother cried out in a rage, 'Let me die, if I am not avenged on you some time or other!' Euclid replied, with a sweetness next to a Christian, 'And let me die, if I do not soften you by my kindnesses, and make you love me as well as ever.'

You cannot repent too soon. There is no day like to-day. Yesterday is gone, to-morrow is God's, not your own. And think how sad it will be to have your evidences to seek when your cause is to be tried; to have your oil to buy, when you should have it to burn!

PROPOSALS

FOR PUBLISHING a Monthly Periodical, to be called THE CHILD'S FRIEND; designed for families and Sunday Schools; Conducted by Eliza L. Follen.

The plan of the 'Child's Friend' is similar to that of the 'Christian Teacher's Manual,' published in 1828. This work is intended to aid teachers and to be at the same time interesting and instructive to children. It aspires to become truly the Child's Friend, helping him to learn from all that is within and around him the wisdom and goodness of the Creator, that wrong doing produces discord and misery, that life is a continued school time, and that wisdom and virtue and the peace they bring are the true holydays of life. It would lead him to study the character and enter into the heart of Jesus till he grows into his likeness and blesses him as the Savior of his soul.

Our views upon methods of instruction are best explained by a quotation from the preface to the work above referred to. 'In our remarks on the method of religious instruction, we shall be guided by the general principle that every plan of education is good and true, only so far as it is founded on human nature; that accordingly the first duty of a religious instructor is to study the nature of childhood. We wish to show the truth and the importance of the idea that childhood besides it being a preparation for future stages of life has an importance of its own as well as every other period of human existence. The peculiarity of infant nature is evident in every action of the child, in its feelings, thoughts and expressions; and every plan of education must fail if it be not adapted to this peculiar character of childhood. We therefore wish to impress all those who undertake the guidance of the infant mind with a sincere and tender regard for the sacred rights of infant nature, according to the words and example of Him, who said 'Suffer little children to come unto me and forbid them not; for of such is the kingdom of heaven.' In stating what materials we shall use in this little work, we must again quote from the same authority. 'We shall select our subjects from the word and the works of God. We shall recur to the real world and that of fiction, for such topics as seem to be best adapted to lead the minds of children to the knowledge and love of the universal Father.'

The 'Child's Friend' will be published on the 1st of every Month, commencing in October next, each No. to contain 36 pages, 12 mo., printed on fine paper and good type, making 2 vols. a year, with Title Page and Index, of 220 pages each.

Terms—One Dollar and Fifty Cents Per Annum, payable in advance, or 4 copies to one address for Five Dollars.

Clergymen, Superintendants of Sunday Schools and all others interested in the subject of Education, are respectfully requested to render such aid as may be in their power to promote the circulation of the work.

Subscriptions Received by WILLIAM CROSBY & CO., No 118 Washington street. j8

THE PNEUMATIC SHOWER BATH,

PRICE $1.50.

INVENTED, Manufactured and for sale by N. WATERMAN, at his Furnishing Rooms, 85 Cornhill, 6 Brattle st. and 73 Court st.

The above in connection with his Bathing Pan, is just the thing for all who desire the luxury of a daily Bath, (warm or cold) for the following cogent reasons, viz: It is portable, occupies little room, requires a small quantity of water, and costs but little money.

Catalogues of his extensive assortment of Family Wares furnished to all who may honor him with a call.

Those on the eve of house-keeping will find this establishment peculiarly adapted to their wants.

☞ Families, Hotels, Steamboats and Packet Ships, furnished with every thing appertaining to the Kitchen department. a29

FRUIT OF THE VINE.

GRAPE SYRUP for Communion—The subscriber has imported under the directions given by Rev. Isaac Bird, late Missionary in Syria, Grape Juice in the form of Syrup—one Bottle will make one gallon of wine—Price, $1,00 per bottle—for sale at the Temperance Rooms, No 9 Cornhill, and at store No 14 Bromfield street, Boston.
125 3m ABEL SPAULDING.

BOOTS! BOOTS!! A large assortment of Gents Calf Sew'd and Peg'd Boots, may be found at low prices, at BELL'S, 155 Washington st. a5

ONE PRICE SYSTEM.

DANIELL & CO, wholesale and retail dealers in DRY GOODS, No. 201 Washington st., Boston.

Silks, Linens, Shawls, Alepines, Quilts, Blankets, Cottons, Flannels, House-Keeping Articles, and Mourning Goods.

Our Customers are assured that we still adhere strictly to

ONE PRICE.

Every article is marked at a small profit, and no salesman is permitted to deviate from the Fixed Price either way. a15

WINDLASS BEDSTEADS,

AND ORNAMENTAL FURNITURE.

A GENERAL ASSORTMENT OF SWELLED BEAM WINDLASS BEDSTEADS,

Constantly on hand and made to order, at lower prices, according to quality, than can be purchased at any other place in the city. For sale at the manufactory of JOSEPH L. ROSS, corner of Hawkins and Ivers streets.

Also, Ornamental or Painted and Gilt Furniture, in sets for Chambers, executed in a superior style and finish, according to any pattern ordered. m27

DENTAL SCIENCE.—The present age is emphatically one of scientific research and improvements, and perhaps in point of value, for the alleviation of human suffering, none can exceed the discovery of DR. STOCKING, SURGEON DENTIST, in the anodyne, prepared by him, for the purpose of destroying the nerves of the teeth. To render this remedy effectual, it is only necessary to make one application of it; and in 24 hours the vitality of the nerve and lining membrane of the tooth will be completely destroyed, without producing the slightest pain or inconvenience; so that it can be immediately filled and made useful for many years, instead of being extracted as a troublesome and useless organ. Those caustics and cauterizing instruments commonly resorted to by Dentists, for the purpose of destroying the nerves of teeth, produce such excruciating pain for at least fifteen hours, that most persons are filled with horror at the thought of such an operation and shrink from it as from the pangs of death.—The diamond cement, which is also the invention of Dr. S., is admirably adapted to such cases of defective teeth as will not admit of gold and other kinds of filling; the advantages of which are: it being at first soft, may be more perfectly introduced into the cavity, and then shaped like the original tooth. In a few hours it becomes hard like stone, and renders the tooth capable of doing its portion in the important process of mastication. Among the many thousand cases of painful teeth treated during the past year as above described, Dr. S. can say without fear of contradiction, that not more than one case out of a hundred has proved a failure. These are facts that may occasion surprise—yet in the truth of which the public may have the most implicit confidence. No instruments for extracting teeth that have ever been invented, can equal in perfect adaptation to every conceivable case, the full Parisian set used by Dr. S. Artificial teeth that never change their color, or become offensive, he will set on pivot or gold plate, from a single tooth to a full set, either with or without false gums. Particular and ESPECIAL attention will be given to filling teeth with the purest gold. Terms: Filling common sized cavities with gold, $1—for filling with cement and other filling 50 cts to $1—setting on pivot, from $1,50 to $3—whole upper set, from $20 to $75—extracting, 25 cts. All operations warranted. Office 266 Washington st, corner of Avon Place, Boston. feb 11

JOHN S. BODEN,

SAIL MAKER,

Head of Commercial Wharf.

☞ Sails made on the most reasonable terms and warranted in all respects at the shortest notice. feb 18

ANOTHER SUPPLY of Mrs. Ellis's Wives, Women and Daughters of England, the best edition, at only fifty cents for the three works. W. CROSBY & CO, 118 Washington st. a19

FOR HOME AND SCHOOL—Poetry for Home and School, selected by the author of the 'Theory of Teaching, Perennial Flowers,' &c. For sale by WM. CROSBY & CO, 118 Washington st. a19

BLAIR'S SERMONS—London edition, Professor of Rhetoric and Belles Lettres in the University of Edinburgh, 5 vols, 8mo, London—for sale low by W. CROSBY & CO, 118 Washington st. a12

PLEASE READ THIS!

T. GILBERT & CO.,

PIANO-FORTE MANUFACTURERS,

406 WASHINGTON STREET, BOSTON,

NEXT BUILDING NORTH OF WASHINGTON BANK.

THE senior partner in the above firm is, with a single exception, the oldest Piano-Forte Manufacturer in Boston; and was one of the old firm of "Currier & Gilbert." The instruments, of various styles, bearing the names of, and manufactured by, "CURRIER & GILBERT, 393," "T. GILBERT," and "T. GILBERT & Co, 402 and 406 *Washington Street*," are now too well known throughout this country to need any commendation, further than to say, that the *same* T. GILBERT is still actively and constantly engaged in superintending the business, assisted by his partner, HENRY SAFFORD, who is also personally devoted to it. This, it is presumed, will be sufficient to secure the confidence of all their friends.

They have all the facilities for getting up their work in the best possible manner, and at the least possible expense, at which first-rate work can be done,—having connected with their manufactory a steam engine, to facilitate all those parts which can be done by the aid of machinery.

They also have every part of the work done at the above manufactory in the city, and under their own personal inspection, by experienced workmen only; as they employ no apprentices.

During the past year, they have made very important improvements in the Piano-Forte, some of which they have patented. In the Horizontal or Square Piano-Forte we have an improvement by means of which, with the use of a pedal, the hammers are made to strike one or two strings, at the pleasure of the performer; thus combining the soft, sweet tones of the Unichord with the power of the Grand Piano-Forte, without its inconvenience of size and shape. But having heard frequent complaints of the common Square Piano Forte, on account of its size, and objections to the Upright and Piccolo, for other reasons, and to obviate these objections, we have invented a new description, somewhat of the Piccolo form, embracing all of the above improvements, which, with seven octaves, occupies but about half as much room on the floor as the common *Square*, and having a very important improvement in the action, by which a single spring is made to answer the threefold purpose of pressing down the damper, and at the same time of bearing with equal force on the hammer and key, so as to cause their quick return after the blow is struck—thus making the action of the keys susceptible of the most rapid execution that any one can desire.

Lowest prices of the above, from $300 to $500. Common Square Piano-Fortes, of various patterns, with all the other improvements, from $200 to $400.

In view of all these facts, and their own experience, together with the ample testimonials which they have from others, they have no hesitation in warranting their instruments to be as good as can be obtained at any other manufactory in the world—the purchasers themselves being judges.

They will in all cases exchange, at their own expense, and from any part of the country, all such instruments as are paid for on delivery, and have been selected by themselves, or refund the purchase money, at the option of the purchaser, at any time within six months of the time of sale, if the instrument shall not prove entirely satisfactory.

In order to secure a CASH BUSINESS, they would further say to their customers, that they will now sell at retail, where the cash accompanies the order, or is paid on delivery of the instrument from their shop, at *Twenty-Five per cent.* below their former ware-room prices; while between cash down and credit they will make more difference than formerly.

Persons ordering Piano-Fortes, of any description, and sending from $200 to $300 with the order, may rest assured that in all respects they shall have as good an instrument for the money they send, as if they apply in person, or employ an agent to select for them.

The subscribers hereby request all persons who may favor us with their orders, on the foregoing terms, to expose publicly every apparently intentional neglect or failure on our part to fulfil them to the very letter. And we further engage to pay, ourselves, all the necessary expense for giving publicity to each case of such neglect or failure, in at least one public newspaper—such as the dissatisfied party may select.

And in order to satisfy all who may wish to purchase of us, of our entire responsibility and correct business habits, we invite them to write us for reference, and we will give them such as may be required.

Thus throwing ourselves upon the public, we solicit their patronage. T GILBERT & CO

Boston, Feb. 3, 1843.

A CARD TO INVALIDS.

SILAS DURKEE, M. D., Member of the Massachusetts Medical Society, and of the Boston Medical Association, has taken the large and convenient house No. 26 Howard street, Boston, and fitted it up as a PRIVATE HOSPITAL for INVALIDS.

In important and difficult cases, the services of the most skilful and experienced physicians in the city will be had in consultation: and patients who place themselves under the care of Dr. D., and who wish to avail themselves of the advantages of a private Hospital, may be assured that every effort will be made for their comfort and well being.

An apartment has been fitted up with apparatus for administering the *Iodine Bath and Sulphur Bath*, as they are now given at the principal hospitals of London and Paris. The effect of these baths upon the system is similar to that of the warm springs of Virginia, and the Iodine fountain of Saratoga, and they are often entirely efficacious in the cure of many complaints of long standing, which have resisted the ordinary modes of treatment.

☞ Terms $6 to $12 per week. j10

A GENTLEMAN, having a pleasant and healthy location, within about twenty minutes ride of the center of one of our pleasantest county towns, would receive into his family several Misses, to be instructed in studies suited to their years, by a young lady residing in his family, well qualified for the duty. Every proper attention will be given to the health and manners, as well as to the moral culture and discipline of the pupils. Inquire at this office. m27

NEW BOOKS—The False Heir, by James—The Lost Ship or the Atlantic Steamer; The Home, or Family Cares and Family Joys, by Miss Bremer; Strife and Peace, by Miss Bremer; The Days of Queen Mary, 25 cents; No Sense like Common Sense, by Mary Howitt; The Haunted Merchant, 18 3-4 cts., &c. &c.—for sale by WM. CROSBY & CO, 118 Washington st. j10

GAITER SHOES, only $1,00, for the best quality of Ladies Gaiter Shoes, of different styles, at BELL'S, 155 Washington st., opposite the old South Church. a5

PRODUCTIVE FARMING, or Familiar digest of the recent discoveries of Liebig, Johnston, Davy and other celebrated writers on Vegetable Chemistry, showing how the results of tillage may be greatly augmented, by Joseph A. Smith; The Attache or Sam Slick in England; Murray's Encyclopedia of Geography, part 12—just received by W. CROSBY & CO, 118 Washington st. a12

CHILDREN'S SHOES of every style and quality, made of the best materials and with particular care—persons who may be in want of Children's Shoes, will do well to call before purchasing elsewhere, as they may depend of first rate article on reasonable prices, at T. H. BELL'S, 155 Washington st. j29

FRENCH SHOES!—Just imported from the manufacturer (Este) a beautiful assortment of French Shoes, for sale at T. H. BELL'S, 155 Washington st. a5

NEW CARPETINGS!

GEO. ALEX. BREWER is now opening at his Carpet Warehouse, No 31 Tremont Row, his Spring supply of Carpetings and other goods in his line, among which are English Brussels Carpets of the first quality, and splendid patterns—Super three ply, Damask, Twilled and Striped Venetian—Superfine, Extra fine, Fine and Common Ingrain Carpeting, for floors and stairs—Painted Carpets of all widths—Rich Figured Bockings—Hearth Rugs, Door Mats—Carpet Binding—Hollow, Oval and Round Stair Rods, etc. etc. All of which comprise one of the most extensive assortments in this city, and will be sold at the very lowest market prices. Purchasers are invited to call and examine for themselves. a29

AMONG THE BOOKS for the young now in course of publication, is Jacob Abbott's new series, under the title of Marco Paul's Adventures in Pursuit of Knowledge—part 6—price 12 1-2 cts. completing the vol. on Boston, is just published by T. H. CARTER & CO. j10

MANESCA'S FRENCH COURSE—An Oral System of Teaching Living Languages; illustrated by a practical course of lessons in the French, through the medium of the English, by Jean Manesca, fourth edition, revised, for sale at SIMPKINS'S, 21 Tremont Row. j15

KID GLOVES cleaned to look equal to New—THEO. H. BELL has been appointed Agent for cleansing Kid Gloves of all colors. Also, blond lace, white satin Shoes, embroidered Belts, &c.—Those who wish to study economy in these 'Hard Times,' will find here a good chance. All articles returned in a fortnight, 155 Washington st. For cleansing long gloves, 20 cents; short gloves, 14 cents. j29

EMERSON'S ARITHMETIC, IN THREE PARTS.

PART FIRST is a small book, designed for the use of young classes, from five to eight years of age.

PART SECOND contains, within itself, a complete system of Mental and Written Arithmetic, united; and this book, without the Third Part, is sufficiently extensive for common schools.

PART THIRD, for advanced scholars, comprises a brief review of the elementary principles, and a full development of the higher operations, with extensive commercial information.

From the Masters of the Public Schools of Boston, in the Department of Arithmetic.

Emerson's System of Arithmetic, (First, Second and Third Part,) has been in use in the Public Schools of Boston for several years, and it affords us pleasure to say, that our opinion of its value has been confirmed by observing its effect in the business of instruction. It is written in a perspicuous style, its illustrations are lucid, its arrangement is judicious, and the gradation of its exercises is exact. We consider the work to be justly entitled to the high reputation it has acquired, and we sincerely recommend it to the attention of teachers, who have not had opportunity to become acquainted with its merits.

P. MACKINTOSH, Jr., Hancock School.
JAMES ROBINSON, Bowdoin School.
LEVI CONANT, Eliot School.
AARON D. CAPEN, Mayhew School.
JOSIAH FAIRBANK, Adams School.
JOHN A. HARRIS, Hawes School.
REUBEN SWAN, Jr., Wells School.
NATHAN MERRILL, Franklin School.
LORING LOTHROP, Endicott School.
CHARLES KIMBALL, Boylston School.
JOSEPH HALE, Johnson School.
SAMUEL L. GOULD, Winthrop School.
Boston, January 28, 1842.

Emerson's Arithmetic, Part Third, has for several years, been a text book in the Boston English High School. I think that it is a highly useful book for those scholars who have faithfully learned the Second Part, which, in my opinion, is an excellent work. THOMAS SHERWIN,
Principal of the Boston English High School.

Having, for several years, used Emerson's North American Arithmetic, and having had a fair opportunity to compare it with other works upon the same subject, I cheerfully certify, that I consider it decidedly the best Arithmetic which has fallen under my notice. I confidently recommend it as a work of rare merit, and well deserving the extensive use and great popularity which it has hitherto enjoyed. LUTHER ROBINSON,
Sub-Master of the Boston English High School.

I have had the sole charge of five successive classes, of about fifty boys each, in teaching Mr Emerson's Arithmetic, Third Part. From this experience, I have been fully convinced of its adaptation to the wants, both of the teacher and the pupil, and can say that it wholly answers my wishes, as regards fulness, completeness, and system. I may add, that I know of no treatise on this subject, which so exactly anticipates and supplies the information required in the school-room.
FRANCIS S. WILLIAMS,
First Usher of the Boston English High School.

From the Masters of the Public Schools of Providence.

Emerson's Arithmetic has been used for several years in the Public Schools of Providence, and we regard it as decidedly the best system of Arithmetic with which we are acquainted.
C. T. KEITH, Benefit street School.
C. FARNUM, Jr., Elm street School.
N. B. NICHOLS, Arnold street School.
J. D. GIDDINGS, Fountain street School.
D. BURBANK, Prospect street School.
AMOS PERRY, Summer street School.
Providence, December 15, 1842.

Published by JENKS & PALMER, School Book Publishers, 131 Washington street, and for sale by the Booksellers generally. 4t july 22

REMOVAL.

BARRETT'S DYE-HOUSE—The office of this establishment has been removed from 35 Cornhill to 140 Washington, opposite School st., Boston.

Grateful for the patronage heretofore received, the proprietors beg leave to say, that no exertion will be spared to merit its continuance.

N. B. Goods dyed as low as at any other place, and returned in as short time. n25

PEARCE & NICHOLS.

THE subscribers have formed a Copartnership under the firm of PEARCE & NICHOLS, and will continue the Tailoring Business, at the Store formerly occupied by Elias Sk